

Here be=

gynnyth a traetys cal=  
lyde the Lordis flayle hand=  
lyde by the Bishops  
powre thresshe=  
re Thomas  
Solme.

MVSEVM  
BRITAN=  
NICVM

**G**od redere here how haste a thorte  
tis callyd the lordis flaylle whych  
dreue the to the confeshione of one Ch  
and sauyre the secude persone yn trynyte  
& mane/ Whych flayll is handlyde by the  
hops powre thresshere Thomas solme/ an  
theyre correccon I submytte my selffe i  
wrytte ony thyng contrary to te truthe/ &  
this I sett forte a worke of iustificaciō/ &  
yn I wyll declare the Sacramētis of Chy  
the Sacramentis ynstitute of the Pope  
pwozely & sincerely as scripture do testify at  
dyng to the declaracyone of the beste clark  
Wherfor pray to the Lorde for me and all o  
re laborynge yn the lordis bynarde to the c  
ry of hys name/ & worthily acceptet hys  
powre worke/ the fyrste taste that  
I fynde yn the lordis swett  
nes/ wnych taste I pray  
God sende all yng  
nozante per  
sons.

g H d

x



## ¶ A forme howe we shal know God.



The effecte of holy scripture cō-  
sistyth chesly yn two partis/  
That is. In knowlege of God  
⁊ owze selues. We shall knowe  
God fowze maniere of  
ways. Fyrst yf we pzyntyt yn owze hertes  
by a certen fayth/ God to be ynfyntte wys-  
bdam/ rightwysnes/ goodnes/ verite/ vertue  
and lyffe/ ⁊ whā soeuer thes vertues er sene  
oz don yn ouy place/ to be only of hym/ and  
of none othere/ as all myzacles/ and pzefer-  
uacyons of mene and of al thynges that is  
good. We must only ascrybe to God and to  
no saynte / othere yn heuen oz erthe/ as me-  
ny do. ygnorātly for lake of thys knowlege.

Baruch. 3.  
Jacob. 1.

The secunde way to knowe God/ is to  
beleue all thyngis. Whych er yn heuene and  
yn erthe/ to be creatyde yn hys glozy/ ⁊ that  
eche creature owghte to serue hym by ryght.  
by the reason of theyr creation/ and nature/  
also they must ynspete hys cōmaundment/  
obay hys mayeste / and knowlege hym yn  
obayunge/ to be theyre lord and kyng.

Prover. 16.  
Psalm. 148.  
Danie. 3.  
Roma. 1.

Thurdly we must confesse hym to be a  
ryghtuse youge/ and therfore shall reuenge

Psalm. 7.  
Roma. 2.

## Howe we shall

Roma.2.

Psal.103.

Gen.55.

Psalm.25

g.85.

strayghtly in them which declyne from his  
cōmaūdimētis / Which do nōt obay his will  
by all thingis / which shall thinke / specke / or  
do ony thinge else then thos which pertayne  
to his glozy / and honoze. Forthly we must  
cōsydere / that he is mercyfull and meke / and  
to resayue mercyfully synneres & wzeches /  
which do drawe to his mercy / and appzehe  
de his fayth / always redy to forgeue if ony  
do are forgeuesse / to suckure if ony do instā  
ly deseyze his helpe / to saue if ony wyl retur  
ne and fyre theyre holl trust in him.

## ¶ A forme to knowe owze selues.

Gene.1.

**W**e shall knowe owze one persons  
thus / We owght to cōsydere owz  
fyrste fathere Adam / to be created  
to the ymage and simylitude of God / that is  
in wysdam / rightwysnes / indude wyth holy  
nes / & so cleuyng to God by thes gestis of  
grace / shulde euere lyue in him / if he had per  
seuerid & stande suerly in this clernes of na  
ture / which he toke of God. But after he  
was corrupte in synne / this ymage and simy  
litude of God was seducte & blottyd. he lo  
ste all goodnes of godly grace / by which he

Gene.3.



**knowe owze selues.**

might aperseueryd (if he hade willyd) in the way of trute/and lyffe. By synne he is deuydyd farefrom God & made a nothere mane/robbyd and spowilide of all wyssdam/right-wysnes/ bertwe & lyffe/ Which he cane not haue but only of God. Wherfoze nothyng else is leste to man/ but ygnoraunce/ iniquite/ wekenes/ dethe/ and yougmente/ which aer the fruttis of synne/ Which calamyte did not fal only in him but is thede also in them that cum of his seede/ Therfoz all men which er bozne of Adam terrestrial/ aer ygnoraunte & boyd of God/ peruers/ corrupte/ & destitute of all goodnes/ Owze thowght worde and ded euer a genste godis wyll / although we showe sum goodnes in foyme/ neuerthelesse thesame inwerde affectiō of the mende aby- dith in his fylthynes/ and blynde peruersite/ The yougmente of whiche mende oz herte/ partayn only to God/ which letyll regarde the owght werde thynnyng/ but only be holde the secretes of the herte. Therfoz lett a man haue of him selfe neuer so bowtyfull a face consernyng holynes/ it is nothyng els but hypocrisy/ and befoze God also abomy- nacion/ by cause lyuyng in flesse peruers cogitacions of mynde and corruptible deseyrs be euer in man.

Roma. 5.

Jer. 17.

1. Reg. 16.  
Jer. 17.

# Howe we shall

**A**lthowgh truly we be so bozne / that  
there is nothinge leste in vs to do any  
thinge which is accepte oz cane be to God/  
noz is not leste in owze vertwe to pacify oz  
to make acceptable to him / neuer the lesse/  
we do not sesse to be detters in that thinge/  
which we cane not geue / oz restoze / In as  
muche we be the creaturs of God / & he beyng  
all mighty do not sesse to creat / and conser  
ue vs most wzechyd & synfull / therfor er we  
euer bownde to serue his honoz and glozy in  
knowlegynge his goodnes / and owz one in  
firmyte in obseruyge his comaundmentes.  
Noz it is not lawfull to pzēetde an excusaciō /  
by cause faculte oz abilyte is absente oz lake /  
and as wastfull detters which aer not abyll  
to pay. Truly it is owze fawt & synne which  
hold vs bownde that we can nethere wyll oz  
may do good. But whan God is the yousie  
reuēgere of syns / it be houpthe that we kno  
welege owze selues worthy maledictiō / & to  
deserue yougmente of eternall dethe. Truly  
there is nō that wyllith / oz may do thos thin  
gis which partayne to owze offere / duty oz  
iustificacion. Wherfor in scripture we er cal  
lyd the childrene of yze / and condemnacion  
and youge vs all hedlyngis in to dethe and

Joan. 8.  
Roma. 7.

Ephē. 2.  
Roma. 3.



knowe owze selues.

perdition/ Therfore there is nothinge leste  
to man/ wherin he shuld seeke his rightwys- D see. 13.  
nes/ vertw/ lyff/ & helth in him selffe/ which  
all thingis aer but in one God/ from whom  
man sett a parte & deuidide/ befoze him selffe  
shall not fynde/ but infelicite/ vnabilite/ ini-  
quite/ deth/ and the same helles/ that is/ the  
bttermoste malediction for synne/ which is  
the returninge in to erthe/ and in to the obli-  
uysnes of godes blissynge and gestis.

**I**f man shuld be ygnorante of thes Roma. 2.  
thyngis/ the lorde dyd geue/ and in mā The caus  
nere ppynte in the hertis of all men a lawe/ of the nat  
which is callyd the lawe of nature/ This la- rall lawe.  
we truly is nō othere thyng the man's cō-  
schyens/ or forknowledge/ which is inwerde-  
ly a recozde to vs of thos thyngis which we  
owe dwely to God/ and do shewe vs that  
which is good and yll/ and therfore shall ac-  
cuse and hold vs guilty/ whils we er knowne  
to owze selues/ not to be (as we owght) of  
abilite to make satisfaccion for owze offencis  
and mysdedes/ that is by owze workis can  
neuere satiffy or purches agen the rightwys-  
nes/ vertw/ and lyffe/ which aer losse by owz  
oue freewyll.

## Howe we shall

The cause  
of the lawe  
of Moyses

Deut. 18.

Deut. 27.

**A**nd by cause man after werdes was  
his swolne by arrogauce & pryde/ and  
so blyndide by his one loue/ that he can not  
be holde his one selffe/ and descende in him  
selffe/ and to knowlege his one wzechidnes  
and mysery/ the lord dyd put to vs a lawe  
wzittyn/ by which we er lernyd of the perfe-  
cte rightwysnes which the lord require/ and  
what manere a rightwysnes it is/ and howe  
we shall fulfyl it/ and that is if we fyre ovr  
selues growndly and holly in God/ & whan  
in all thingis that we thinke/ deseyze/ speke  
oz do we intende and square it to his honoze  
and glozy. And this lawe wzittine do shoue  
to vs howe fare we be absente from the right  
way. And for this caus/ all pzomissis & ma-  
lediccions er putt in the same lawe/ there tru-  
ly the lord do pzomisse/ if ony shall fulfyll  
it perfectly & exactly by word & dede/ what  
so euer he comaunde/ that he wyll geue the re-  
warde of eternal helth. Wherby he shoue the  
same pfectnes of lyffe to be the very right-  
wysnes/ which is to wght in the lawe/ & so to  
be hade before him/ and that this perfection  
of lyffe were worthy suche a rewarde/ if by  
ony mens it might beforwnde a monge men.  
Ngen he pzomisse malediction in all men/



knowe owze selues.

and pronoſyſſe an eternal iougment of de-  
the/ which do not obſerue plentyuſly & with **Gal. 3.**  
owt ony exception the hole rightwyſnes/ of  
the lawe/ the which payn/ malediction/ and  
cōdempnaciō do beynde and ſubdue all men  
truly which euer hathe byne / is / or ſhalbe/  
to confeſſe them ſelues ſynneres and tranſ-  
greſſers of the lawe/ and theſe thingis truly  
we know by the lawe of **Code.** Wherefore  
the lawe whyls it do ſhowe and teche vs the **Ro. 3. 20.**  
wyll of God the which wil to be fulfyllid  
we er bowde / and whyls it ſhowe that we  
do very lytyll of thoſe thingis/ which we aer  
bownde to do p̄wzly and ſyncerly/ it is tru-  
ly a ſpectacle to vs in which we may ſe the  
goodneſſe of God and beholde wyſtly owze  
ſynne/ and malediction as in a claſſe of ſtele  
we be holde the ſyllthyneſ & ſpottis of owze  
mouth/ And this lawe is nothyng but the  
teſtimony of the naturall lawe which ſtere  
and moue ofte tymys owze memozy inwer-  
dly/ whos moniſchiōs now by te lawe wzt  
tyn is incowlkid and dzeuyne into owz her-  
tis/ which befoze we dyd not kype faythful-  
ly whene the lawe of nature dyd teche vs in-  
werdly. Nowe it is redy to vnderſtāde what  
we ought to lerne of the lawe/ truly God te

Howe we shall  
be owe creatore/almighty lord and father.  
wherefore we owgt to geue him all owe ho-  
noz/glozy and loue. Also ye must notte/ by  
cause we be all the chyldzen of yze/therfor as  
conseruyng owe synfulnes/ to be all wo-  
thy malediction/iougmet/ye at the last eter-  
nall dethe.

¶ When we haue thus lernid owo  
one infirmyte then we muste not dispy-  
re vtterlly/ but seke remedy by his mar-  
ty/ & note by workis/ & so he is redy to  
helpe for Christis sak which is his only  
marcy and remission of synne.

¶ Wherefore if we wylle optayn helth  
it ys to by sowght sum othere  
ways then be the right wysnes of  
workis/ which helth is remission of synne.  
Furthermore whan it is not in owe selues/  
that is/in owo bertw and faculte to pay that  
we owe to the lawe/ we owgt to dyspayre in  
owzon selues/ & to are & lokefor helpe sum  
othere whare. And whan we thus humblyll  
and meke owe selues in knowleginge owo  
one infirmyte and wekenesse/then the lorde  
do a pere to vs/and erted him selffe aesy/me  
he/and forgeuinge/of whom it is wyrtten/

Jacob. 4.  
1. Petri. 5



**Knowe owze selues.**

that he resistyth proude men/ and geue gra-  
ce to meke. If we deseyze fyrst his yre wyth  
faythfullnes/ & are forgeuenesse/ wyth owr  
dowght he do remitt his yre to vs/ what so  
mener owze synnes dyd deserue he remytt &  
take vs in grace/ by whos grace we shall re-  
sayue a nwe herte/ by which we wyll/ and a  
nwe vertw by which we may execute his  
vertws. And all this truly he largely imparte  
& distribute vnto vs/ for Iesu Christ/ owze  
lorde/ Which whan he was on God wyth te  
fathere/ he dyd do on owze flesh/ wharby he  
myght begyn a cūaūte with vs/ and drawe  
vs nere to God/ from whom owze syns dyd  
make vs fare distaunte. Which by meryth of  
his dethe dyd pay owze dettis to the right-  
wſenes of God/ and pacifyde his yre/ rede-  
myng vs from malediction and yougmen-  
te/ to which we woze bownde/ and boze the  
payne of syn in his body that we myght be  
absolyd by thesam. he descēdyd from heuen  
and brought with him all plentuousnes of he  
uynly blissyngis/ which he shedde in vs by a  
large hande/ in sendynge his holy goost/ by  
whō we er regenerate/ & deliueyde from the  
powze & snaris of the deuell/ we ere optay-  
nyd by godly grace ynto the childzen of God

Ezech. 36

Joan. 1.

1. Cor. 1.

Eph. 2.

Colos. 1.

God. 1. 1.

Roma. 8.

Howe we shall  
be owre creatoꝛe/almighty lord and father.  
wherefoꝛe we owgt to geue him all oꝛe ho-  
noꝛ/gloꝛy and loue. Also ye must notte/ by  
cause we be all the chyldzen of yꝛe/therfoꝛ as  
conseruynge oꝛe synfulnes/ to be all woꝛ-  
thy malediction/iougmet/ye at the last eter-  
nall dethe.

**W**han we haue thus lernid oꝛe  
one infirmyte then we muste not dyspy-  
re vtterelly/ but seke remedy by his mar-  
ty/ & note by woꝛkis/ & so he is redy to  
helpe foꝛ Christis sak which is his only  
marcy and remission of synne.

**T**herfoꝛe if we wylle optayn helth  
it ys to by sowght sum othere  
ways then be the rightwysnes of  
woꝛkis/ which helth is remission of synne.  
Furthermoꝛe whan it is not in oꝛe selues/  
that is/in oꝛe vertw and faculte to pay that  
we owe to the lawe/ we owt to dispayꝛs in  
oꝛon selues/ & to aꝛe & lokefoꝛe helpe sum  
othere whare. And whan we thus humblyll  
and meke oꝛe selues in knowleginge oꝛe  
one infirmyte and wekenesse/then the lord  
do a pꝛe to vs/and extēd him selffe aesy/me-  
he/and foꝛgeuynge/of whom it is woꝛytten/

Jacob. 4.  
1. Petri. 5



**Knowe owze selues.**

that he resistyth proude men/ and geue gra-  
ce to meke. If we deseyze fyrst his yze wyth  
faythfullnes/ & are forgeuenesse/ wyth owt  
dowght he do remitt his yze to vs/ what so  
mener owze synnes dyd deserue he remytt &  
take vs in grace/ by whos grace we shall re-  
sayue a nwe herte/ by which we wyll/ and a  
nwe vertw by which we may execute his  
vertws. And all this truly he largely imparte  
& distribute vnto vs/ for Iesu Christ/ owze  
lorde/ Which whan he was on God wyth te  
fathere/ he dyd do on owze flesh/ wharby he  
myght begyn a cūaūte with vs/ and drawe  
vs nere to God/ from whom owze syns dyd  
make vs fare distaunte. Which by meryth of  
his dethe dyd pay owze dettis to the right-  
wises of God/ and pacifyde his yze/ rede-  
myng vs from malediction and yougmen-  
te/ to which we were bownde/ and bore the  
payne of syn in his body that we myght be  
absolyd by thesam. He descēdyd from heuen  
and brought with him all plentuousnes of he-  
uynly blissyngis/ which he shede in vs by a  
large hande/ in sendyng his holy goost/ by  
whō we ere regenerate/ & deliueyde from the  
powze & snaris of the deuell/ we ere optay-  
nyd by godly grace ynto the children of God

Ezech. 36

Joan. 1.

Gal. 3.  
Eph. 2.  
Colos. 2.

God. 1. 17.  
Roma. 8.

Howe we shall

and er sanctifyde to euery good worke by  
whom also howe longe we aer in this mozt-  
tall body / all peruers couyttusnes / flesfly de-  
seyrs and what else so euer / the crokyd / and  
cozrupte peruersyte of nature do generate  
aer moztifide in vs / by whō from day to day  
we ere regenerate / that we myght walke in  
nouite of lyffe / and lyue to rightwysnes. All  
thes thingis er offryd and geuen in Chyzst  
owze lozde / truly remissio of synne / by grace  
only / pece & recōsyliaciō with god / the gestis  
of the holy goste / if we do amplecte and take  
them by a certen fayth / and therby cleue to  
the goodnes of God / and as men reflynge  
and nothyng doughtinge / but that the wor-  
**Ro. 3. 25.** de of God is vertye and truth / which do pro-  
myffe to vs all thos thingis / & thus yowyn-  
nyde to him do possesse all heuenly blyssun-  
gis / trefurs / and gestis goostly / which shall  
lede vs in to lyffe and helth / which we shall  
neuer optayn but by a lyuely & a true fayth  
whyllis we confesse all owze goodnes to be  
in him / we truly to be nothyng but in him /  
and for certente we must asuere / & promysse  
**Joan. 1.**  
**Roma. 8.** to owze selues / in him to be made the chyl-  
dren of God / and partakers of the kyngdam  
of God. Agē they which haue not the fa-



**knowe owze selues.**

there in Chyriste/ of what degre so elier they  
be/ what so meuer they do oz go a bought/ is  
to theyre perdition and confusion/ and iou- Joan. 3.  
1. God. 5.  
gment of eternall deth abiecte from God/ &  
excludyd from the acceptacion of all helth.

And whā this cognyschiō of owze selues  
(by which we er taught to humbyll & caste  
downde owze selues befoze God āde to seke Jere. 33  
his marcy/ also this sayth which geue vs the  
taste of the godli goodnes/ & mercy/ bi which  
he woꝝket wyth vs in his Chyyst) is not of  
vs/ oz put in owze faculte/ god is to be pꝛayd  
that he do bꝛinge vs by a tꝛwe repentaunce/  
in thesame knowlege of owze selues/ & with  
a feruēte sayth in this knowlege of his mer-  
cyfulnesse/ and swettnes/ which he shewe in  
his Chyriste/ that he beyngē gyde/ we may be  
lede vnto the eternall beatitude/ which chyrist  
is the vnical way/ wherby we cum to the fa-  
there. And that men which ere ymple may  
the better knowe the cūnyunge in to this  
way of truth/ we shall declare the cōmaund-  
mētis of the lawe/ which (as I shōwde befo-  
re) do dꝛeue vs to Chyyst/ in knowlegynge  
the goodnes of God and owze one naught-  
tynes/ and hēwe all grace/marcy/ & remissiō  
of synne is only optaynyd by a suer sayth in  
Chyristis blude.

## The fyrst

**Here begynnnyth the tenne com-  
maundmentis.**

Exo. 32. q  
34.  
Deut. 10



There aer ten pzeceptis of the lawe/  
fowze partayn to Godis honoze/  
x. bi. to the loue of owze nayghboze/  
Wherfore the Lorde (as the Euāgelyst testis-  
fyth) dyd cōclude bzeffy the laue in two pze-  
ceptis/ That we shuld loue God with all owz  
hertis/ all owze mendes/ and all owze stren-  
kyth/ owze nayghboze as owze selues/ But  
althowgh the buyuersall lawe is concludyd  
in thos too chappiters/ neuer the lesse owze  
Lorde wherby he myght take a way the pze-  
tence of excusacion/ it plesyd him to shewe  
moze largely & playnly by ten pzeceptis both  
thos thyngis which partayne to his honoze  
fare/ and loue/ as those whych he cōmand vs  
for his sake to bere to owze nayghbozes.  
The fyrst is this.

Leuit. 10

**The fyrst cōmaundment.**

**Thow shalt not haue straunge  
Godis befoze me.**

Ysa. 30.  
q. 31.  
1 Tim. 1.  
Deute. 6.  
q. 10.

**B** which we ere cōmaundyde to haue  
a stedfaste fayth/ and tho seke all wayes  
remydy of him that we do not geue the lau-  
de of ony goodnes and vertw/ to a nothere



commaundment.

creature/ which beloungyth only to hym/ It  
be howe vs also to loue and fere him a howe  
all thyng/ that we knowlege hym only for  
owre God/ fyringe all owre hope and trust  
in hym/ thynkyng what so euer goodnes  
chaunce to vs to be of him/ admittynge at no- 1. Cor. 13  
time any thyng but that in which he is wor-  
shyppyd/ & honoryde. For we owt not to de-  
clare him thus by tonge/ gesture of body &  
by euery owtworde signyficacion/ that is  
to be owre God/ but also we must geue owr  
selffe lyke by mende/ herte & all owre stody.  
For not only owr wordis & externall dedes 1. Para. 28  
aer befoze him/ but also the workis of the de-  
pe herte & cogitaciōs of the inwerde mende/  
er moze better & clerely opinyde to him thene  
owre selues. And ye shall not that ther was  
neuer/ is/ or shalbe any man (Christe ony  
excepte which is bothe God and man) that  
euer fulfylld this comaundimēte/ which lo-  
we God with all his mynd/ herte and sowle.  
Notwithstandinge he do geue vs this com-  
maundment impossibyl for vs to fulfyll in  
this mortall body/ by cause he wold dreue vs  
to Christe/ that is (as I tolde you befoze) to  
confesse owre one infirmyte/ and remission  
of synne to be had only by his marcy & gra-

### The secundo

re. This comaundment teche vs whylis we walke in this corrupte flesse that we er not pfect/ & willyth that we streche owze selues forwerdis to the marke and gole by a true fayth/ where we shall resayue all perfectnes/ and se God face to face/ owze sauyze Christ Jesu beyng owze mene and gyde. This comaundmēt stope the mowghte of bosters & crakers reioysyng in workis/ and dreue all men to seke owze sauyze Christ Jesu.

By this comaundmēte we er forbydyne to pzeferre any worldly goodis oz promotions/ as ryche/ honoz/ dignyte & sych othere aboue God / we may not sett owze mend so on them that we shal forgytte God. But froz tyme to tyme we must euer knowlege him/ as is sayd befoze.

### The secundo comaundment.

Thow shall make no grauene ymage/ oz similytude of thos thynghis whych aer aboue in heuyn/ oz in erthe benethe/ oz in waters which ere vnder the erthe/ thow shalte not honoze ne worchope them.



# commāndment.

**B** which is syngnifyde all honoꝛe and  
 woꝛshope to be lōge to ou God/which  
 whan he can not be cōpzeheȝd by nomen  
 of mans capacitye oꝛ wytt/ in as mych he is  
 incorpozall inuysyble/ so spyrtyall that he ca-  
 ne be excludyd from no place/ lett not be  
 flowmber that we can compzeheȝde him by  
 owze one wyttis and ymaginaciōs. Noꝛ lett  
 not be woꝛshope an ydol. as it were the simi-  
 lytude of God which is a spzyte/ and wylbe  
 woꝛshippyd in spzyte and truth. Therfoꝛ the  
 foꝛst cōmaundement do shewe one Gode to  
 be/be syde whom ther is non othere God to  
 be thought oꝛ hade. This cōmaundemente do  
 teche what maner a God he is/ and by what  
 kynde oꝛ māner of woꝛshype he wylbe ho-  
 noꝛyde/ lest we shulde be bolde to fayne ony  
 carnall thyng lyke to hym/ oꝛ to caste hym  
 vnder owze wyttis & braynes/ oꝛ to be repze-  
 hendyd by ony foꝛme/ oꝛ symilytude.

Deut. 6. 10.  
 3. Reg. 8.  
 Ioan. 1.  
 1. Timo. 1.  
 Ioan. 4.

**A** gēst ydolis of the trinyte & sayntes.

**L**ett them respecte hethere which inten-  
 de to defende by a miserabyll pzetēce ex-  
 ecraryll ydolitrye/by which meny yers be foꝛ  
 this tyme/ true relygion haue bynue ouer-  
 throwne/ and submersyde. They say ymagis  
 are not reputyd as Godis. Noꝛ the Iuy

11

## The second

*al*  
were not so obliuious but that they remem-  
bered God to be / by whose hand they were le-  
de out of Egypte / befor they made the claf-  
fe. Nor Turakis er not to be thought so dul-  
wytted / but that they do beleue God to be  
a nothere thyng then stone & wodde. They  
do chonge allways ymagys after theyre on  
fancy / but they hold all ways in mend theyre  
God / and dedycatt meny ydolis in the name  
of on false God / but do not beleue to haue so  
meny Godis / as they haue ydolis. Also they  
do make nwe euery day / but they do not  
thynke to make nwe Godis. What now?  
All ydolyters of Iuys oz gentelis / had a be-  
leue God to be such a wone as the banyte of  
theyre brayn dyd cosayue. Therfor the men-  
de dyd generate an ydolle / & a hand brought  
it forth / neuerthelesse the Iuys dyd thyn-  
ke them selues to worchope vnder such yma-  
gys God eternall / on and very Lord in he-  
uen and erthe / Also gentyls dyd so repute  
theyre godis (altough fallis) which also they  
fayned to be in heuene. To this they dyd not  
beleue God to be presente to them / excepte  
they dyd shewe hym by a carnall presence /  
And that they myght obay this blind desey-  
re / they dyd erecte signys / & ydolis / by which



commaundment.

they dyd beleue to haue God presente be-  
for theyr corpozall eyes / Whan truly they  
though them selues to be hold God in them,  
then they worshoppyd him in them. And so  
beholdyng ydolis wyth mende and eyes as  
many christyans do nowe adays / they be-  
ne to be more bestly then holy / inthynkyng  
holy that which is an ydoll. he that wyl de-  
ny this to be done befoze owze days and al-  
so nowe he denyth the truth onthamfastly.  
Why do they ly prostrate befoze them: Why  
do they turne themselves to them intendyn-  
ge to pray as to the aerys of God: Why aer  
they redy for such poppyttis and ydolis to  
stryues / debatis / brawlyngis and chydngis  
as gentels be for theyr māmyttis? Many  
nowe a days wylsoffere more wyllynge on  
God to be takyne a way then theyr ydolis &  
poppetis haunyng besydis thys many othe-  
re grosse arrowis wyth owt nūbere / by which  
God grettly is dyspleyd / but shulbe grettly  
plesyde if they purifyde themselves / from  
ydolytre and such yllis. They say we do not  
call them Godis / no more dyd the Iuyis oz  
gentylis call them but only singyns and yma-  
gis of Godis. And truly all prophets and  
holy scripture do not sesse to forbyd fornicat.

Gesa. 40.  
Lere. 2.  
Ezech. 6.

## The second

**Haba. 2.**  
**Deut. 32.**

**The car-  
nyng of  
God ma-  
ke herety-  
kis.**

**The car-  
nyng of  
sayntis  
make  
bawdis.**

cions wyth wode and ston/ where all Chri-  
styans (which er the true Iuys) er in excusa-  
byll as cōcernyng the carnall woꝛshyppyn-  
ge of God in wode and stone/ oꝛ any othere  
erthely thyng. And ye shall not that the vt-  
termoste effuge & scape that all papistis haue  
to bpholde theyze ydolis/ is to affirme them  
the bokis of ydiotis and lay man. And that  
we grante this (although it be a thinge most  
folysch and bayn whan they er sett vpe wyth  
owt dowte for non othere cause then to be  
woꝛshyppyde) hyt neuer the lesse I can not se  
what fruttis they byyng to ydiotis and on-  
lernyd persons/ chesly when God is caruyd  
to them/ but to make them heritykes in bele-  
uyng to haue God pꝛesent all hole by men-  
bers/ as they carue & paynte him. And such  
ymagis as pꝛesente sayntis/ what er they  
but examplis of grett superfluyte/ costlosse  
and a tityll of an yll name: foz harlottis do  
showe moze shamfastly & moderattly/ theyr  
hozly a ray and owtwerd ostencions/ then  
tempils do theyr picturs which they wyll to  
repꝛesente the ymagis of virgyns. Therfoze  
lett them dekke theyre ymagis att the lest  
ways/ with sū shamfastnes/ that they might  
repꝛesente sum what moꝛ shamfastly to be



## commaundment.

bokis of sum holynes. As they be mad now  
we a days/ they shal prouoke a man more to  
syne them betwe. But as to wchynge they  
re oppynion ymagis to be bokis of ydiotis is  
not the way and reson to teche the pepell of  
God/ whom God wyll to be instructe by a  
nothere techynge & by a nothere boke/ then  
by the bockis of blockis and stokis and fo-  
lyth lyes/ and fabyllis. He hath showde the  
prechynge of hys worde to be a comyn doc-  
tryn to all men/ to be a booke whych shall te-  
che vs only the way of truthe. Therfor to  
what ende do it pertyn to sett by so meny  
crossis of wode/ ston/ if that thyng be oft ty-  
mes betynne in owze aeris/ Christ to be be-  
trayd for owze synis/ & that he sofferyd owze  
malediction a pon the cros/ and dyd wash a  
way owze synis / of which on worde they  
may lerne more then of a thousande crossis  
of wode or stonne/ much lesse then nede cros-  
sis of gold and syluer/ which shall make a co-  
uyttus mend more to remenber Mammon  
then Christe. Othere ydolis there be in the  
worlde which er more grette more abomyna-  
byll then thes forsayd/ which ascende into  
the trone of God/ and bofte themselves to be  
lyke the all mighty. Agens which who so

To make  
ymagis bo-  
kis is not  
the true wa-  
y to teche y-  
diotis.

Not the  
gret ydolie  
of the wor-  
de.

## The second

Truth de-  
feruith ene  
re hat.

specke the ypocritys and popysche sozte se  
them condempnyd to deth/ which euer haue  
byne a geuise Gode/ both in old and nowe  
Testament in sleynge pzoofyttis & true disci-  
pyls which spake the true worde of God/ in-  
tendynge to plucke downe them wyth theyz  
ydolis restynge in godis place/ as men bitter-  
ly intendynge to expulssse God/ ye and theyre  
malesse was so grett that they dyd not spare  
the sonne of God/ whom the tēpozall yugis  
wold haue deliueyrd. Wherfore though in  
spekinge the trothe deth must nedis folowe  
by the hādis of thes blowde suckers/ hyt the  
truth must be pzechede yet Christ must be  
ertollyd of them that knowythe the truthe/  
For he that deny him (as he wyttnes him-  
selffe) befoze men/ he wyll deny him befoze  
his heuenly fathere/ Wherfore cheryte com-  
pellyth me to tell truthe as consernyng ydo-  
lis contrary to this cōmaundment. And ye  
shall not that a munge all ydollis whiche er  
in this worlde wyth tryumphe in the sette &  
trōne of God allmighty. that is/ which resie  
by a falsse fayth in the herte of man which  
herte is the sett of God/ is popysche pze-  
stode/ and his grett Gode/ For popysche pze-  
stode what by hypocrisy/ and by the falsse pze-

The ydoll  
of pze-  
stode  
popysch.



## commaundment.

tence of masterchype which he holde bnder  
 theyre venōnus Gode/ hath so infecte by  
 theyr desaytfull promysfis/ the hertis of pe-  
 pple/ that whare Christ was wounte to rayne  
 with his swett promysfis/ by theyre poppy-  
 tres they haue clerely expulsyd him/ and ex-  
 tollyde Antychriste with his marchantis ba-  
 bylonicalle / And whan prestode popysche  
 with his falsse god thus supplyth the piace  
 of God/ what er they but ydolis: ye and so  
 meny as beleue to be ydolaters: Lett vs  
 therch what an ydolle is and we shall fynde  
 the thinge clerly verifyde of them. An ydoll  
 truly is nothyng in the thingis of nature/  
 that is/ althowgh it expresse ony thinge as  
 all ydolis do. othere God/ angell/ saynth/  
 deuel/ sonne/ mon/ beste or such/ lyke/ it ere  
 they but ydolis. And why: by cause they ha-  
 ue noparte of the substaunce and properte.  
 Not with standing hyt an ydolle is so playn-  
 ly expresse by coloze & byce/ that a folle shall  
 respecte it as the thyng/ and hyt it haue no  
 properte of the naturall thyng. This consy-  
 deringe what ydolle shall you fynde moze les-  
 se representyng the substaunce/ moze mysu-  
 syng the properte of nature then popysche  
 prestode: They clayme the substaunce of God.

The defini-  
 tion of  
 an ydole.

## The secundo

that is to make Chyriste/ and to remytt synne/ and it in all p[ro]p[er]tes they er lyke the deuell. And this false substaunce/ this theyre detestabyll ydoll of popysche p[re]stode / is so craftyly payntyd/ and sett owt by blasfynge colozs/ that excepte a man haue lyght of the sonne of rightwysnes / he shall neuer disterne the verite from falshed/ the substaunce from the ydoll/ Ther is no payntere so couynge in laynge his colers a pone an ydoll/ as Antychrist is in settinge owt of his this ydoll of popysche p[re]stode/ The growne colers that he vse be thes/ oyster gatherers/ I wold say Estiars/ whos offyce is to pute the kay in the dozs. and dreue doggis owt of the cherche/ Lectozes/ that is reders of lesous/ Exorciste/ cūgerers of watter fallte/ Acoluti/ a pykker of salettis/ Subdiaconus/ a p[re]stall marre/ Diaconus/ a gospell glosere. And then the cheffyst coloze of all/ Sacerdos/ a makere & geuere of Godis flesshe and bonys/ seuene colers he vse foze the. vii. gestis of the holy goste. Not withstandynge sum be not contente with thes colers/ but they adde to moze on be foze and a nothere be hynde/ that is/ Tonfurati. he that is clypte oz shorne in the crowne/ and Episcopi/ he that slepe ouer his flo-

1. boke of se  
en. dist. 24.  
a. 9.



commaundment.

he/ with meny othere debattis which payn-  
ters of this ydoll haue as I shall shewe here  
after in his pꝛoper place if God grant me ly-  
fe. Meny othere colers they haue wherby  
they sett foꝛte this theyꝛ pꝛeslode/as amysse  
albyss/fanellis/stollis/ & the bestimēt which  
couere the multitude of synne/ & suche othe-  
re/wherby they transmutte themselves in to  
an angell of lighte and wyl ascende in to the  
hy trone and be lyke to the allmighty. But  
although theyꝛe naughtty and rotyne sub-  
staunce be thusse sett owt by colers/ and be  
made as a God/hyt is it but an ydoll/lakin-  
ge the thinge and the pꝛopertys of the thin-  
ge/not hauynge the vertue of God in remit-  
tynge synne/ and in geuyng lyffe. For we  
haue but on God whom we owt to fere and  
honore with all owꝛe hert/ mend and soule  
as was sayd befoꝛe. And a gēne by cause all  
men do declyne from rightwysnes/ and there  
is non that do good but only owꝛe Lorde Je-  
su Chryste. Aigen by cause all men aere lyers  
euery man is a curst which truste in men.  
Howe in asmuch popischpꝛestode do cōfesse  
themselves spiritall and all gostly / sauyers  
and makkers of Godis/ye and very vicarys  
of Gode/ therfoꝛ we must nedis conclude/

## The second

that they er but ydollis payntyd of Antti-  
christ/by cause they lake the substaunce of all  
godly bertws/ whos person they clayme by  
thayre payntyd ydoll of popysch prestode.  
This thinge herde perchance sum man wyll  
say/ I maruyl then that owze bushops wold  
so playnly and purly wright of this ordere  
of prestode / settynge fozte so euery order  
with a sage grauyte/ in as mych owze sup-  
preme hede dyd commaunde them to showe  
that thyng which myght be to the most ho-  
noze of God & pzoofyth of his cōmuns. Lett  
no mane meruyl thowgh they haue a snake  
of theyz onwyll/ that is thowgh they respec-  
te theyze one pzoofyte and glozy and mayn-  
tyne sum what popyschues/ which thowgh  
it be nothyng foze pzoofyte it is it good foze  
pastyme. In as mych it is all cungerynge &  
lurgeredemayne/ Which thinge is pzefigu-  
ryd I thynke verily in the olde testamente/  
where mencion is made that Salomone dyd  
send his shyps ons in thze yers / in to ter-  
sys/ which bzought gold and syluer, and ele-  
uantis tethe/ and apes/ & pecokis/ So owze  
Kynge Henry the. viij. whos byfe I pray god  
to kepe/ which is a very Salomon/ that is/  
which is paciente & quiette in conschens/ re-

3. Reg. 10



### commaundment.

revenge hyme selfe and his accorde to  
Godis worde/ which is the lyf of the soule/  
he by his nobyll cōsell/ hath cōmaundyde his  
bushops and docters/ to lede his thys in to  
Tharss and to byrge of the beste / fruttis  
& tresurs/ that is to lede his cherche of which  
he is suppreme hede imediattly after Christ/  
into the contemplacion of Godis promys  
in the cherchyng of owz stony hertis/ which  
is signyfied by Tharsis/ Tharsis was such a Tharsis  
pleasaunte cōtre and so ryche/ that is was cal-  
lyd the contemplacion of yoy/ And what is  
moz yoyful to behold/ then the swette promif  
ys of Christis blude? In to this laude owze  
bushops and prechers were sente to beche of  
the beste tresure and ryches/ And they haue  
browte parte after his cōmaundment/ parte  
after theyr on fancy and brayns. After his  
cōmaundement they haue brought gold and  
syluer/ that is/ in sum thynge they haue in-  
structe theyze cherches wyth the true woorkis  
of faythe/ with the pure worde of god which  
as the profyt sayth is a chaste and an vn-  
defyld speche/ gold and syluer prouyd by  
fyr. And after theyre mendis they haue  
brought elephantis tethe/ to make trones &  
resting placis/ that is/ they vpholde theyr on

## The secund

{ Antichristis  
& his flocke  
er deuou-  
ere.  
Poppsnes  
is but app-  
shnes.

Popps here  
reposes in  
theyre tayll  
as the peco-  
ke.

glozy and dignyte ad maintyne falsse sectis  
of antichristis angellis / the pwyfone ordere  
of poppsche prestode / which deuouere the  
goodis of fatherlesse & motherlesse chyldren /  
Which sectis also is signifyde by the apes /  
which er bestis of mockege / and lawghyng  
moze then for pzoofyt or helpe / which Chalbe  
garnischyd with a cott and bere the similitud  
of men and yt er but ydolis and appys as  
towchych the pzoportis of man / which cane  
not specke but moke and mowe / as owze po-  
pysche sozte do in all theyre actis and dydis /  
clayminge the similitude and substaunce of  
Gode / and in dedis er but apes / that is a la-  
winge stoke to owze Salomon and his true  
subiectis. Which sectis also is signified by the  
pecokes / whos pzide is in theyre tayll / that  
is in the blynde sozte of oulernyd pepyll /  
which hange to theme and trust to theyre po-  
pysch seremonys / which reyoice in theyre  
workis and operaciōs and extoll themselves  
as the spectacle or ouperlesse flowere of this  
wozldē / which pekakis moze reyoice in  
theyre taylle / that is / in theyr workis & blin-  
de folowers / thēne in theyr hede / & sauynre  
Christ Ieswe. Therfor I pray God for the  
mercytis of Christis blude byynge this grett



# commaundment.

ydoll downe wytt al his gyunes and pꝛopertes/ and send him a scoꝛyng of his colers/ that his substaūce may a pere as it is in ded/ which in ded is but fylthy/ synfull & of no balue. ¶ Such thinges as Chꝛist dyd vse ande institute to his grett gloꝛy/ and owꝛ pꝛofythyng gossly. thos haue the Pope and his menbꝛes chongyd to his grett dythonoꝛe/ and owꝛe damnaціō/ foz he sent them as ministers/ but they make them selues sauꝛers/ gloꝛyfyng themselves to make the secunde person in trinite/ whom the fathere of heuene culd neuer make but of him self generat by whom he is with owt beginnyng oꝛ endyng. By the reson of the which grett ydolytre ye the most gretyst that can be is don ygnorauntly & foz lake of knowlege of meny. In as mych the pepyll sett theyre holle affiaunce & truste in that God/ hauyng nothyng so much in theyre herte/ as that God/ liuyng oꝛ lyenge a departyng by dethe / they chesly call foz sere Jhon & his God / thinkyng as they er to wght that wyth owt them God haue no powꝛe to saue them/ excepte as they say it be in necessyte/ then they say and grante God may worke with owt them/ but then you must take hyd/ foz so God can not do ney.

Of theyre  
masse God.

## The second

There excepte you haue a wyll to haue S.  
Ihon and his God/ if it woze possyble/ I ha  
thame/ Thus by thys mens they raurysche  
the hertes of all men and plucke them cleue  
from God eternall and fyre them in theyre  
workis and falsse God/ affirmyng that thin  
ge which Chzist dyd institute in remembraun  
ce to be a thinge in ded of the same flesse and  
blude bozne of the virgyne Mary/ and that  
to be done in saynge thos wordes. This tru  
ly is/ my body/ Agen. This is my blude of  
the nwe testament / which shalbe shedde for  
meny in remission of synne/ which wordis  
spokynne with on wyne ouer the bred and  
wyne/ with a stynginge bzethe at the last  
ende they affirme to be and wyll make vs be  
leue the bred and wyne to be chongrd into  
the very flesse and blud of Chzist. They be  
leue to blowe owt the holy goste owt of the  
fathers bosome/ and to byrge with him the  
holl body of Chzist bozne of the virgyn and  
to consayue it a genne in the cake and wyne/  
as he dyd in the virgyns womme. This is  
theyr sayth if thes wordis be spokyn chesly  
with on bzethe/ but if they take two bzethes  
then they er in dowte. And this they worthe  
pe as God and wyll vs also so to do/ haue

Mat. 27.  
The wordis  
dis makyn  
se.



# commaundment.

Christ such a beleu whan he spake thes wordis: Dyd he comaunde his discipyls to wor-  
 shope it? Do not they teche also the contrary? We rede in theyr masse crede/ I beleue in on  
 Lorde Jesu Christ the sone of God/only be-  
 gottyn and bozne of the fathere befoze all  
 workis/ God of God/lyght of lyght/very  
 God of very God be gottyn and not made/  
 of substaunce euen lyke to the fathere / by  
 whom all thyngis be made. We rede also in  
 the Psalme of Quicunqz vult/ The fathere  
 God/ the son God/ the holy gost is God/ Un-  
 made is the fathere / bemade is the sone/ un-  
 made is the holy goste/ Ar not thes wordis  
 theyre on songe/ O wylfull blyndnes/ In as  
 mych thes wordis betruwe why dulle thou  
 bozte and affirme to make God and Christ  
 in flesh and blude / with owt whom thou  
 caiste not lyue/moue/oz be. Nowe sum wyl  
 say/we make not Christe/it is the vertwe of  
 his worde. We answere/ If an infydell shuld  
 speke and blowe the wordis ouer the cake &  
 wyne/ shuld the wordis chonge them into  
 the very body and blud of Christe? I thynke  
 they wold say nay/by cause they lake faythe.  
 And who is faythfull / Non truly but he  
 which trust faythfully in the meritis of Chri-

Christ dyd  
 not so bele-  
 ue nor teche  
 And they  
 synge thes  
 trary dayly  
 in thy mas-  
 se crede/ ad  
 prime.

Christ is  
 vndemade

Obiection.

Answer.

## The second

his blude/to inherytte heuēly blyssingis for  
Christis sake only/ whos wyll is fyrd both  
day and nyght in the laue of owre lord to  
fulfyll it spiritally in Christ. Them if he be  
faythfull which do beleue thus/ It must ne-  
dys folowe that they er infydeles whiche do  
the cōtrary. And so they which haue not this  
beleue in Christ/ but vpholde Antychrist &  
popyschnes/truly they must nedys be infy-  
dels/ and so nethere to make Christis body  
in spekinge his wordis/or to ette him. And  
if this wyll not helpe/ by cause they wyl ha-  
ue a nothere cautell sayng/ as I haue herde  
seyere pzeche bothe in Antuarpe and Louen/  
that it is not the worde of Gode that make  
the body of Christis flesse and blude/but the

**Obiection.**

**Answer.**  
**The insti-**  
**tution of**  
**Christ.**

**The breki-**  
**ng of bred/**  
**& shedynge**  
**of wyne is**  
**a sell anne-**  
**xpde to the**  
**lordis testa-**  
**mente.**

offise of Popysch prestod. Then we answe-  
re/that they cāne do moze then Christ wol-  
de do/ Christ dyd institute his supper.in re-  
membzaunce of his dethe/to be a sygne and  
mystery of his swett promissis/ stablissyd  
and fulfyllyd in his blude/ whos sygne/ re-  
membzaunce/and sacramēt/ is the brekyng  
of bred and shedynge of wyne anneryde  
to his wyl & testimony of thesame Christis  
body & blude onse shede for owre redempciō  
on his proper autere/ and now to be vsyd of



# commaundment.

them that be faythfull (Christ commaundyng  
ge (for remembraunce of this his deth paste/  
wherby owze weke cōscience may be stren-  
gthyd & stabliffhyd in this fayth and promif-  
fis forsayd. Popysche prestode do not vse  
this sacrament as a remembraunce but as a  
thyng renowede/and made a genne by theyr  
re wordis and bliffyngis/ and so whare the  
Juyes dyd crucify him ons/ they lyke cruell  
tyrantis do crucify him dayly/ and whare Ju-  
das (confessinge his faute) for a lytyll lukere  
dyd be tray his blude/they burrepentaūte by  
cause they haue grett vantage wyll euer be  
sellers/and trayters to Christis blude. They  
say after the blowyng of theyre mouth  
(as I sayd befoze) the brede beyng brede is  
then chongyd and made the very body of  
Christe/really and substauncially. And then  
if he be there really (as they say) it is no thin-  
ge of remembraunce. no signe oz sacrament/  
but the self substaunce/the selfe thyng. But  
not well and with good cheryte/ If they can  
make that thyng which is brede and wyne/  
and shall perysch and haue an ende/to be that  
thyng which is Christe & euer shalbe with-  
out corrupcion/ it must nedis folowe/ this  
Christe mad of them in sayng the forsayd

The vse of  
the popysch  
pate.

The popys  
sch Christe  
is Antichri-  
ste.

## The secundo

wordis / to be Antichrist and not the sone of  
 God / by cause he is dayly mad and dayly pe-  
 rysch as we may se be expedience. For lett  
 them kepe theyre Christ longe in forme of  
 bred or wyne / & theyre God theyre Christ  
 shal stater full of wormes and stynte / nor ca  
 not helpe him selffe / are / or haue helpe of his  
 makers and cungerers / but by the dayly de-  
 wouerynge of teth & bely. But owre chrisse  
 in whos remembraunce we breke the bred  
 and dryncke the wyne / dede neuer see cor-  
 ruption by the conseruacion of his cosayuer  
 the holy goste / the psalmiste saynge / he was  
 not leste in hell / that is / he was not leste ded  
 in erthe whiche is the vttermost malediccion  
 for syn. nor his flesshe dyd not se corrupcion.  
 Iniquite most synfull / that they shuld thus  
 prefere that falsse god and in haüsyte abowe  
 al that is sayd god / or that is worshyped / so  
 that he syttyt in the temple of God and sho-  
 wyth him selffe as if he were god. Nowe  
 whothere owre clargy be gylty in this thin-  
 ge / youge you that be lernyd. For they say  
 whā they haue sayd / This is mi body / which  
 they call wordis of cōsecracion / or else of ma-  
 kyng / which sayd they say ther is no bred  
 leste / but it is the body of owre lorde / and

Owre  
 Christ is  
 the sone of  
 God.

Psalm. 13.  
 Act. 2.



### commaimdment.

ther is nothyng leste but a hepe of acciden-  
tall thyngis/as whyghtnes/rowndnes/sa-  
uer/touchyng & sychotere/ which if it be so/  
then that thyng which to day is not shalbe  
God to morowgh/ & that thyng which is  
with owte spzyte oz lyffe/ growng in the fyl-  
de by kinde shalbe God another yere/ which  
God we confesse to be with owte beginnyng  
oz endyng/ and in his manhede begottyn/  
and not made/ as scriptur testifyth. For if  
his manhede were mad and increasyd dayly  
to the quantyte of theyre brede and wyne  
which they spend dayly in that vse/ he shulde  
were in on day be cart lodis moze then he dy-  
de in. xxiij. yers whan he was here in erthe.

Matth. i.  
Luc. i.  
Ebz. i.  
Psalm. 19.

But to be shorte if ony makyt in thes wo-  
dis/ This is mi body/ he muste be person of  
Christ oz else theyr is a false God/ if it be the  
pzystis body it is the body of a falsse lostell/  
a dronke man/ a thesse/ a lecherere oz of som  
othere synnere/ and then there is vnclen bo-  
dy/ for any man to worzhope for God. If it  
be ony flesh and blude it must nedis be the  
pzystis body/ foze in all holy scripture from  
the beginnyng of Genesis to the ende of the  
Apocalypse/ there be no wordis writtyn of  
the makynge of Christis body/ but there be

C ij.

## The second

wryttinge that Christ was the sonne of the fa-  
ther/consayuyd of the holy goste/ toke flesch  
and blode of the virgin Mary & that he dyde  
& a rose agen from deth the therde day with  
owt corrupciō/ & that he ascēdyd in to heuē  
very God and man/and that we shulde bele-  
ue in all scripture that is wrytten of him/ &  
that he is to cum to Iuge bothe quyke & ded  
and that the same Iesus Christis kyng and  
sauoure/lord and makere of all thingis as is

**Gene. 1.** showde in Genesis. and if popysch prestes  
can not make that he made visibill and inui-  
sibyl/with all othere thinge wordly hauinge  
the wordis that he made the with/ how shuld  
he make then Christ Iesus of a pere of brede  
oz of a drawght of wyne/of whome they er  
made/ & with owte whom they cane not ly-  
ue/moue/oz be/ Now ouer you haue no wor-  
de of actozite thys to do but as you haue fur-  
gyde of your on hedis as you haue don all  
other thingis cōtrary to Godis lawe. Then  
sum mane wolde say it a pere you do specke  
a genste the Sacramente/ which owze forne  
fathers wyse and well lernyd/and most excel-  
lēt kyngis/emperurs/ & rulers with al other  
degres hath beleuyd and worshippyd as god.

**Objection**  
**Answer.** I answer/ I hold with the ryght honore of



commaundment.

God/which is in veryte and truth/and with the lordis supper as ye shal knowe here after in his proper place/but I specke only a genst the mysuse there of/which is to the grett dishonoz of God. in as mych/ they make an ydoll suply Godis pzesence which he dyd institute in remembzaunce/by cause they wold haue vs worshoppe a creature in sted of the makere. The sum wyl say/it is meruyl they dyd not spy this thyng/this falsnes/if it be true. We answere that it is no meruyl/ that God wyl haue/and suffere to his grett honore. For we rede in the old testamēt howe ther was an ydoll amonge the Babylonythis whos name was Bel/ this ydoll dyd the kynge worshoppe dayly/ in offeryng much flowere/ wynne and shepe/ supposyng that ydoll to ett all that dayly for the loue of hys worshyppers/ontyl Danyel dyd shoue hym it was an ydolle and no lyuyng god/ & then whan the kynge had prouyd the truth by Danys consell / and fownd his wordis true & the prystis worke and wordis falsse/then he dyd put the ydoll to Danys iugmēte/and dyd sle the prystis which in numbere were lxx. besyde wyues & chyl dren. Therfor no meruel though owz sozne fathers be desay.

Not well  
my n intete.

Obiection

Answer.  
Danie. 9

## The secundu

**Daniel** sig. **uyd** / for why they had not **Danyell** wyth  
 nyfyt<sup>h</sup> the them / that is / they had not the iugment of  
 iugment of **God** printyd in theyze hertis / they had not  
 god / or kno the knowlege of his verite by which they  
 wlege of shuld lere to humbyll them selues to his  
 his verite. ryghtwysnes and iugment and lerne to are

**Well signi.** his mercy / they dyd worshoppe **Well** / that is /  
 fyr olde tra dyd beleue olde tradicions / popystical lawes  
 dicida and and sectis / they beleuyd in ydolis / whiche as  
 ceremonies. I sayd be for ar nothyng in the thingis of na

**Dwz prin-**  
**ce haue Da-**  
**niell wyth**  
**him and he**  
**shall dystre**  
**false Anty-**  
**christes ad**  
**Daniel the**  
**grettydolis**

ture / but workyng cleue a genst all natural  
 thynge / euer folowynge theyze one fancy /  
 which flowth & ebbeth after theyre on wyll /  
 makynge a thynge good whan they wyll /  
 But nowe that owze kyng **Henry the. viij.**  
 whos lyffe I pray **God** longe to contynue /  
 haue **Danyell** wyth him ye and printyd in  
 his herte lett not be drowt / but that his grace  
 shal put this forsayd **Well** to the iugemēt of  
**Danyell** that is godis worde which shal dy-  
 stre him by the spyte of his mowght / And  
 as for **Wells** prystis his grace shal sle / which  
 do deuowere dayly innumerabyl / mell / and  
 wyne / and shepe / that is vnder the falsse pre-  
 tence of this falsse ydole forsayd / do deuowe-  
 re meny simpill sotolis spiritally / and cause  
 meny to fare herdly corpozally / by theyr sum



commaundment.

tuus/ and ydyl pꝛofeschion that they shoulde  
 outwerdly. Wherfor as to wchynge the de-  
 struction of thes to ydolis/ lett vs al dayly  
 pray the wyl of oure lord to be fulfyllid / &  
 to saue his tru minyster oure supꝛeme hed  
 ymmediatly vnder Christ kyng Henry the  
 viii. & oure nobyle pꝛince Edward his son/  
 with all his nobyl counsell. But ye shall not  
 that the lord wherby he might declare moze  
 plainly how grettly he abhorreth al infidelyte  
 and ydolitre/ dyd ade to thes two comaunde-  
 mētis/ him self to be oure lord God/ siron-  
 ge and lounge/ which bisyth the iniquite  
 of fathers aponne the sonnes in the thyrde  
 and fowrthe generacion/ in thos which hate  
 his name/ neuerthelesse/ he do marcy in tho-  
 wantis/ to them which loue him & kepe his  
 pꝛeceptis/ As who say/ I am your God me  
you shal fare and loue/ to me only you shal  
cleue/ if ye beleue and worshoppe any othere  
God besyde me/ I shall reuenge that synne  
from tyme to tyme/ but shall shew marcy &  
benygnyte perpetually to them which loue  
me/ and kepe my comaundementis/ that is  
in knowlingynge oure on infirmite and in-  
clenyng only to his mercy.

The thyȝde

The thyȝde cōmaundment.

Thow shall not take the name  
of the lord God in vayne.

**W**hos sence is this. In as mych God  
owt to be faryd & louyd of vs (as we  
heue shewde befoze) therfoz we may not abu  
se his holyname/ but must magnify it a bowe  
al thingis/ and also glozify it/ in all thingis/  
as well in welght as wo/ & so only seke him  
with al owz mende/ geuyng thankis to him  
foz all thingis which chaunce from his hand.  
Fozdermoze we must kepe owze selues be  
syly from all his cōtumely and blaffemy/ we  
may not name oz speke otherwiche of him  
then becummyth his hy mayeste. Also we may  
not vse his holy name/ in other vses/ then in  
thos which he wyll to be bozne/ foz that is to  
his grett dishonoze and polutyng of his na  
me. Wherfoz (as meny clarkes say) by this  
cōmaundemēt is fozbydyne/ necromancy/ co  
geringe of deuellis/ with othere sych which  
God foz byd to be vsyd/ by cause they disho  
noze his blyssayd nam. But why wyll not  
they nūbere with the fozsayd thingis/ theyre  
sayntifyd marchauntis and congeracions/  
as off myghtters / ryngis / crosyerflaues/  
and with al othere robys/ with owt which



commaundment.

they thinge them selues no bishops/also the Popysch  
congeracions which they vse in makinge of blyssynges  
popysch pzytis in tharyng/ puttyng on of is cūge  
bestmētis/and in theyre nwyntingis in ha · ge.

loyng of bellis/cherchys of stone/chapels/  
auters/superaltarys/with meny othere thin  
ges wherby the honoze of Godis name is  
moze dishonozyd/then by the forsayd conge- Popysch  
rers/ for they vse theyre arte pzeuily with fa er worss.  
re lest they shuldbc currecte gettyng theyre then cunge  
lyuinge contrary to Godis cōmaundemente rers.  
but popysche pzeustod with the holl sozte of  
Antichriste do not gett theyre lyuinge only  
falsly by theyr congeracions gretly dishone-  
ryng Godis name/but also they subdwe by  
theyre craffe the holy name of God and lyue  
by oppyue robzry/yn thedinge off innocentes  
blude/ ye as I sayd befoze bofte them selues  
as God. But ye shall not welmarke that  
the eternalle veryte can not be dishonozyd  
moze greuusly than whane a wyttues of fal  
shede is callyde to testify of his glozy and na  
me. Als consernyng iuramentis/ othes/ and  
wous/ howe greuusly is the name of God  
dishonozyd of the selfsame linege/which pro  
messe meny by thingis as mene grettly re-  
gardynge Godis honoze and hytt dyde the

### The thynde

Juys neuer moze dishonore to his name/  
then they do. The Juys were blynd but they  
se & wyll not se. Fyrst lett vs begynne with  
owze hozly fathere Pope/ and so descende to  
sere Jhon singyl sowll/ or sere Antony lakla-  
tyn/ and take of eucry on a snache for I can  
not towche thez as they be worthy thowgh/  
I had Erasmus eloques / and Swinglius  
spyt godly/ I fere nothinge/ but that I chal  
not tel the troth they ere so natwighty and su-  
**Pope.** persticiuus. Owz hozly father Pope howe  
dewoutly do he sware and bynde him selffe  
by his office/ to be true in confessinge the na-  
me of the trinyte/ beyng crownd with. iij.  
crowns which he take in tokyne of the same  
othe/ but how iustly do he kepe this iuramēt  
whan in all his actis he clayme the offyce of  
owze sauyure/ and vse him selffe as no con-  
fesser/ but as a sauyure to the gret dishonore  
of the trinyte in asmych he distrey the merytis  
of Chzistis blude which is owze only salua-  
cion/ and helthe.

**Legattis.** Legattis also de latronibus I wold say de  
latere/ they cleue so fast to his syd (men as  
the say for the Poppys nose/ opholders of his  
greciu? mayeste) loke in what iugmēt he do  
fall they must nedys associat him in the same



commaundment.

**C**ardinalis also on whos neckis & shoul- **Cardinals**  
ders hang the gattis of sente Peters heuen/  
with a solome iurament clothyd with a re-  
de garment promisse to be redy always to  
shed theyr blud for Chzistis veryte/ but they  
fulfyllt in shedyng other mens blud telling  
the trothe.

**A**rchebushops also with theyre heuy cros **Archebushops**  
fis/ do lykewyse sware to bere the crosse of **shops**  
chzist in takinge payns to go & prech the gos-  
pel of Chzist/ & always to be redy to soffere  
for thesame/ do wel perfozmyt in layng theyr  
on othere mens bakis and neckis/ and in cru-  
cifynge them that preche the trute/ of Chzi-  
stis merytis.

**O**there playn **B**ushops also with theyr **Bushops.**  
fozkyd caps/ promisse solemnly to bphold &  
standby the olde testament and the nwe/ ye  
and with them a genst al herisy to fyghte &  
in tokyn of thesame toke that cape/ and by  
cause the old testament and nwe/ wore hoz-  
nys of humilyte/ which wyll moze soffere  
then do ingyry / therfor forgyttinge theyr  
othe & iurament to wyne a synnere with me-  
kenes/ they haue abiecte the hoznes of God/  
and only fyght with the hoznys of the Ro-  
man bull and cruelly with them nowe they

## The thyȝde

fyght. But thākis be to the lordē/ they haue  
so lōge goȝyd men thozowgh the rybis/ that  
a man can scase knowe the Roman bull froz  
Arons calfe/ his hoznys be so thozte and tru  
ly they lake but a lytyll stobblyngē.

**Crossyer  
staf.**

**Rynges.**

**Shauene  
crowne.**

Suffryd cranys/ abbottis/ with othere old  
foznicatozs fathers of demes which make a  
grett woue with and othe to geue inspectiō  
to theyre flocke/ & in tokyu therof take theyre  
crossyer stafte in stede of a shepperdis croke/  
but the syluer way so heuy at the fyȝst resay-  
uyngē/ that theyze hand is euer lame after  
wordis to do any good worke accordyng to  
theyz pȝomisse. What shal we say to the mis-  
se nous/ which er maryd/ ye for sothe sere  
Jhon say/ to sente Kateren/ or sancte all a bo-  
ry/ and in tokyng they shalbe good to theyz  
sere Jhon/ the ware a ryngē signyfynge theyre  
peruers lyuingē. What shal we say to all  
othere ozders in generall/ which pȝomisse to  
leste bp theyze hertis and mendis euer to be  
uene and to dyspyffe al woȝldly dignytis/ in  
tokyne therof they shauē theyze crowne all  
bere/ but they take such a cold at the fyȝste  
shauinge that they can neuer leste theyz hert  
and mend from the erth and erthly thyngis  
after wordis.




## Commaundment.

What thinke you by sere Antony laklate  
ne/ which take a pone him to pzerch & teche  
the gospell of Chzist and alwayes to attend  
to the stody of Godes worde/ how substaun  
cially do he discharge his office trwe ye in  
haukinge and huntinge thotinge and bow  
linge and such othere good bystozis and lec  
tures/ which cownte scripture heresy/ and po  
pze holines. Be but what say ye to sere Thon  
singyl sowle/ which wyll socke Chzist owt  
of his fingers endis/ ye for a peny plucke a  
sowle owt of purgatozy if he were herd ther  
to/ which whan he is att his masse can not  
rede the gospel if the candell be owt/ by the  
Popis lawe/ noz tellyt in englysh whan it is  
lyght/ Which if he lake his fanell in holding  
bp his handis at the Pater noster oz in ony  
othere lyke thinge/ he is in dowght whothe  
re he hath mad his Godis body oz no/ by  
cause he lakyd the vertue of his fanell/ oz  
stole/ but to desyre his nayghbozs wyffe oz  
mayd in saynge Dominus vobiscu/ oz Pre  
ceptis salutaribus moniti/ that is no faute/  
for euery man cane do so as wel as he/ with  
meny othere qualites innumerabyll/ which  
er not good but detestabyll. Nowe all thes  
thingis consyderinge/ we may se howe gre

S. Antony

S. Jone

## The thyrde

  
The cause  
of swaring

Math. 5

Owze kyn  
ge cō nans  
dinge we er  
downde to  
sware.  
1. Reg. 7

unjustly the name of God is blasphemyd by  
theyre yuramentis & false othes / vnder the  
pretēce of Godis glozy / whan theyre ynspēc  
cyon is only yn theyre bely and nothyng in  
the glozy of godis name / as theyr dedis sho  
we yn all thyngis . There is noman truly  
which owte to vsurpe any trewe othe or yura  
ment / but that the glozy of God & necessyte  
of owze naghbure shal require. They popi  
schers do not only blasfeme the name of god  
by theyre othes & iuramentis / but also yn al  
actis & dedis they er a genst the profyth and  
welthe of thē that be in gret necessity / And  
thes forsayd causis excepte / at kynd of othes  
ere forbydine / as the wordis of Chyriste do te  
stify & teche vs / whych whyll that all owze  
sermone be / is is. no. no. and that which is  
more he testifyth to be of yll. By this com  
maundment we may not vsurpe any othe by  
owze proper and priuate temerite. And ye  
shall not / that the iurament and othe which  
we geue the mayeste cōmaundinge and sen  
dinge / is by no mens agenst this cōmaunde  
mēt / by caus in a nother place of scripture he  
geuyt them powze so to do and cōmaunde.  
Wherfor he that dyspyse his pñce / he that  
wyll not knowlege him his hede (as all pa



commaundment.

prstis wyll not) they breke this commaunde-  
 mete/ & gretly dishonoze the glorijs name of  
 Gode/ for kyngs truly er his true mynisters  
 yn this cherch mylitante/ and ther is no that  
 supplith nerte to Chziste but oly thei/ al othe-  
 re powrs that be yn erth/ be of them / as du-  
 kis/ bernes/ lordis/ knyghtis/ apostels/ iug-  
 ges/ & suche lyke/ where fore they that resiste  
 there kyng/ & them of hym sente / resyst the  
 ordinance of God. Every man is subdude to  
 thes hyer powrs as Peter testifyt saynge/ be  
 ye subyecte to euery humā creature for God  
 other to the kyng as most excellent / or to  
 the dukis as of hym sente/ to the bengauce  
 of ill doers/ to the laude truly of God doers/  
 A duke properly is callyd a leder/ gyde / or  
 dyrecter. And ye shall nott that a Chzystyn  
 kyng/ may not only prouyd gydis for a po-  
 lytyke order/ but also for a spyrytall order/  
 wherfor he hathe powre to ynstytute gydis  
 of diuers vocaciōs/ whych gydis then er bo-  
 und to vse them selues accordynge to theyz  
 vocaciō. The polytical rulers to vse theyz of-  
 ficiis with mercy and iustis/ that is in may-  
 teynyng the good/ & coorrectynge the yll. The  
 apostolicall minysters/ and dyaconicall sen-  
 te of them to vse theyze office with all truth

Rome. 13

## The second

The Pope  
hath byne  
enere agest  
the Christe  
of Gode.

Inc. 2.  
Math. 9.

Objection

Answer.  
Two scrip-  
tures.

and humylyte/ so thynnyng with worde and  
dede that all men myght glozify the heuend  
fathere in heuen in folowynge theyr doctrine  
& good liuynge. And ye shal not that by the  
forseyde wordis/ ye may persayue the Pope  
and his secte hath longe dishoneryd his na-  
me/ in keepynge true hedis vnder his fytt. I  
sente Peter (of whom he claym his pzy-  
ma- cy) dyd obay kyngis and rulers (as owze sa-  
uyure Christ do comaund and dyde beyng  
chylde and a man as it is playn in scripture  
wher lerne he thys pzyd & whare hath he his  
auctozite to clayme & hold his pzy-  
ma- cy oue al the worlde? Truly he hathe it of the worlde  
and deuell/ This herde perchance sum papist  
wyll say/ that I speke agensie cherite/ by cau-  
se he toke his auctozite by counsente of the  
cherche/ grett Constantyne beyng Empo-  
roze of Rome/ as the scripture of the cherche  
do testify. To this I answer/ that there is  
two scriptures/ that is/ the scripture of God  
and scripture of man/ the Lordis is immuta-  
byl/ and dampnabyl to the brekers/ mans is  
mutabyl and not dampnabyl to the brekers  
the on that is Godis must nedis be. the oth-  
re if it wozyet it woze the better. The scrip-  
ture of God is so necessary that it can not be



commaundment.

Augmentyd ne mynischede (as scripture testi-  
fy) with owt dampnaciō of body and soule/  
The scripture of mane is mynischyd & aug-  
mentyd euery day after the ymaginacion of  
mā's bzaïne/whych nōt kepte purysyth the  
soule/ bet ofte tymes bzyngeth dethe to the  
body/of whych scripture Polle byd vs take  
byd/callynge it the doctrine of deuels & fal-  
se antichristis/wherfoze to this false scriptu-  
re chrissten men ere nōt bounde / but to the  
scripture of God ye & we must kepe al thyn-  
gis that er wyttne ther in with al the possi-  
bilitie that we can/ for in it is wytting and  
showde althyngis necessary for owze redem-  
pciō/ accoꝝdinge to the pꝛophicy of the holy  
goste spekinge by the psalmiste of the spiri-  
tual Syon/that is of the true speculation of  
God and his Christ/saynge. The Lord shall  
showe/vnderstande all thyngis pertayninge  
to his true honoz of his Christe/in scriptures  
of pepyll and pꝛinces whiche haue byne in it  
in the true contemplacion of Godis worde/  
and that is the olde Testament and nwe/ he  
say not/ The Lorde shall showe in the scrip-  
tures of pepyll and pꝛincis that nowe be in  
Syon/but in the scriptures of them that hate  
byne/in it. Therfoz by chause we er cōmaun

1. Timo. 4.

## The thyrde

Scripture  
commaunde  
vs to obey  
owre kyng  
but not the  
Pope.

dyd in many placis of scripture to obey owre  
pryncis/and can fynde in no place the Pope/  
therfor we may affirme al kyngis with they  
re ministers to be the true electe hedis vnder  
God/the Pope and his secte to be very enmy  
mes of the crose of Christ very Antichristis  
agenst God and name. Therfore lett all men  
be obedient to theyre pryncis/and we in spe  
ciall to owre kyng Henry the. viij. most erce  
lente and faythfull myke paciente and mer  
cyfull/beynge a moze vs (as the Lorde com  
maunde) as on of vs/always wyllynge and  
comaunding that thyng in his cherche and  
subiectis/ which is to the glozy of God and  
Jesu Christe/always comaunding that which  
is to the comunoun and not to his proper  
welthe/but god knoweth he hath many a flo  
we woꝝ here in fulfylling this his wyll. Age  
ne howe marcyful he is agenst his rebellers.  
What stody what payne do his grace take  
dayly to sett foꝝte God glozy? In what iever  
dy & hate is he of the worlde foꝝ the loue of  
Godis woꝝde? Othere kyngis take stody to  
inresse theyꝝ subiectis with ryches worldly.  
Our kyng do not inresse his comons with  
worldly ryches only/ but also & chesely with  
the woꝝde of God which is better then gold



### Commaundment.

And p̄cious stons. What infideles wold  
rebel and be false agenst such a p̄ince haupn  
ge the qualitis and vertus that he hath: we  
owt therfore to be true and louynge to him  
and his/ by nature and kynde/ yē and much  
more by the laue of God/ by the which lawe  
also he hath bowde vs/ yē & we haue all swoz  
ne in the holy name of owre lozde God to be  
true to him & his laufull hayers/ to the grett  
glozy of Godis name & tranquilitie of hys  
reme. Therfor to cōclud lett all men take he-  
de vnto theyre othe/ which euery man may  
laufully vse (as Paul dyd) in affirmynge the  
dignite of the gospelle and glozy of Godis  
name/ and lett them instructe theyr chyldzen  
in tyme of youte / that they may laerne to  
know God and theyre P̄ince/ and no more  
to be blyndly lede as they haue byne a fore  
this tyme/ in rebelling agenst theyre P̄ince.  
By this cōmaundement also we er bownde  
to cal a pone non othere name whan necessi-  
te shal compell/ but a pon the name of Gode/  
for it pertain only to his glozye/ that he be  
had an vnical wyttnes and recozd of verite/  
which is the vnical and eternall helthe & ve-  
rite. Therfor a way with owre ladyse bedys-  
men/ Augustinis/ Dominickis/ Benedictis


Roma. 1.

We er  
bownde to  
sware only  
by God for  
the trwth.

D. g.

**The fowrth**  
**Frāciscans / Sasplighttis / the .v. discordis of**  
**the cherch as Comystis do say / a way with**  
**thes and all other sectis the droppingis of the**  
**deuylis tayll / the bpholsters of Antichrist**  
**the son of perdition / And that he myght the**  
**better inculke to vs this cōmaundement dyd**  
**adde thes wordis / that he wold reuenge him**  
**selffe agenst all them which dyd take his ho-**  
**ly name in vayne.**

**The fowrth cōmaundment.**

**Remember the Sabott Day / that**  
**thou sanctify thesam / sex days tho**  
**ue shalte worke / and shal do all thy**  
**besynges / the .vij. Day is the Sabott**  
**Day of the lord God / Thou shalt**  
**do non of they woorkes / thou and**  
**thy sonne / and dowghter / thy ser-**  
**uant and handmayd / thy best and**  
**pylgram whych is in thy portis /**  
**For in .vi. Days thy Lord dyd make**  
**heuen and erth / the see and al thyn**  
**gis whiche in them / and the .vij.**  
**Day he dyd rest / therfor he dyd blys-**  
**sytt and sanctify the same.**



commaundment.

**T**he obseruacion of the Sabott day do  
pertain also to the honore and worsho  
pe of God/ in as much it is containid vnder  
the fyrste tabyl and is nominate the sanctifi-  
cation of the day/ Wherfor God dyd require  
neuer nothyng more strayghtlye to be ke-  
pte/ And whan he wold signify by Propheet-  
tis al religiō subuerst/ and good lyuinge sett  
parte/ he dyd euer say his holydays to be po-  
lutyd/ on halowyd/ byolatyd/ not kepte/ not  
sanctifyd/ as thowght this obedience omit-  
tyd and leste/ nothyng remaynyd be syde/ in  
which he myght be honoryd. Truly ther is  
no dowght but that this pzecepte was a sha-  
dowe/ and cōmaundyd to the Iuys for the ty  
me of ceremonies/ that it myght repesente  
the spirital worshype of God/ vnder the ex-  
ternall obseruacion to them/ Wherfor in the  
commynge of Christ/ which is the ende and  
the lyght of shadowes/ & the truth of figures  
this cōmaundement was distryde/ as other  
shadowes of Moyses lawe/ lyke as Paull do  
testify euidently. But neuerthelesse we (the ce-  
remonyes distryde/ & the externall coustome/  
by which in the berke of the lawe/ that is/ in  
the letter the Iuys sayth was excersisyd) do  
hold the truthe of this pzecepte/ which te loz

Exod. 31.  
Num. 15.

Jere. 17.

Gala. 4.  
Colos. 2.

## The fourth

The keepin  
ge of the  
holy day.

Gesa. 35. 58.  
Heb. 3. 8. 4.

Mans in-  
uencions is  
bondage.  
Hon. 14.  
Eph. 3.  
1. Corin. 3.  
Roma. 1.

The Sa-  
bott day is  
to haue the  
spyt of god  
in owze her  
tea.

de wyl to be perpetuall/ and comune to the  
Iuyes and vs/ which truthe is this. to f. re &  
loue God a boue all thynges/ & to pute owze  
confidence and quiettnes only in him/ which  
then shalbe doune whā we shal refrayn with  
owt coloze from owze concupiscencys & yll  
deseyris/ which do nothyng els/ but bzeke  
the mende from God/ ver and turmoyll owz  
spzyth. Also whan we sesse from the vnpzo-  
fitabyll wokis of owze flethe/ that is which  
er spronge of owze concupiscence and wre-  
chydnes of nature/ ye to be thozte whan we  
refrayn from all wokis cōtrary to the spzyte  
of Gode/ althowgh they bere be fore them sū  
similitude of mans pzouidens/ and wytte/  
Foz thes manner of wokis be all seruiall/  
from which the lawe byd vs to sesse in the sa-  
bott day/ that God myght dwell in vs/ worke  
that good is and gouerne vs by the mens of  
his holy spzyt by whos mens he geuyth the  
rem/pece/ & tranquilyte of conschiens. This  
truly is the true Sabott day/ whos forme &  
shadowe was thesame iudaycall. Therfor it  
was assinyd to the. viij. day which numbere  
hath significacion of perfection in scripture/  
wherby we ere to wight God to cōmende and  
geue a pertuell Sabat day to vs/ which shal



# communaundment.

ende by no terme oz tyme/ also that lyuinge  
 we shall not sanctifyth plentiuusly and after  
 a iuste māner/ on tyll the seuenth day/ which  
 is the last and eternall day/ for althowgh we  
 haue begone to enter in to his sabott day by  
 fayth/ byt we shall not cū to the plentiuusnes  
 ther of/ tyl the resurrection of owze mortall  
 bodys/ and whan we shall se God face to fa-  
 ce as he is. Nowe therfor by fayth we haue  
 begone owze quiettnes in God/ in which al-  
 so we do dayly make pzoegresse/ that then at  
 the laste we may pzoosytte whan thesame of  
 Isay is fulfyllid in which a day of reste from  
 a day of reste is pzomissyde to the cherch of  
 God/ that is/ wher now they se him by spe-  
 culacion of fayth/ thē they shal se him in ded/  
 wher now we hold his shadowe thē we shal  
 possesse his substaunce. That which partayn  
 to the sonday/ which we do obserue nowe is  
 not instytute therfor that we shuld sanctify  
 the same a boue other days/ and thynkyt mo-  
 re holy/ for all holynes is the singulere pzero-  
 gatyue of God only/ which dyd honoz all  
 days a lyke. But that the cherche myght cō-  
 togethere in that day to pzayers and lawdis  
 of God/ to here the worde of God/ & to vse  
 the Sacramentis in ryght order (which as it

The true  
 Sabot day  
 is not yn  
 this lyffe.

Hebzeo. 4.  
 Roma. 8.  
 1. Thon. 4.

Isa. 66.  
 1. Corin. 13.  
 Gene. 2.

The soday  
 is not made  
 to be halow  
 wid wyther  
 clamacions  
 but wyth  
 the Lordis  
 worde.  
 Gala. 4.  
 Colos. 3.

## The fourth

er owte of order) in which thyngis that we myght the beter apply al owze stody / we shuld sesse from manual workis / and from al impedimētis / which pertayn to the reson of his lyffe / that whā the worde of God is prechyd purly and syncerly (as it is but of fewe) then we myght resayue thesame with a quiete mend and a faythfull hert / wherby we myght mortify the workis of the olde Adā / sanctifyng not only that day / but also euery day in the weke / And ye shall not that we whiche ere faythfull owte not to discerne by twyne day and day / but for the cause of commune polisy as is showde befoze. Therfor holy days er not ascribde and ordinyd / that we shuld honoze God by sesyng of workis wherby men gett theyze bodyly sustinans / iustly and after Godis comaundement / but by cause the cherich shulde cōtogether in sum day to lerne in heryng Godis worde howe to fede the soule / Which thyng not to wght men were better to kepe theyze bysynes at home accordeinge to theyze vocacions / that is rulers to stody for the commune profytte pooze men to laboze for theyz lyuinge / then for to cum to the persons barne / and there cōmyt ydolitre in mayntenynge his ambicion /

Discernynge of days is forbydyne

If Godes worde be not to wght men were better to kepe theyze bysynes at home accordeinge to theyze vocacions / that is rulers to stody for the commune profytte pooze men to laboze for theyz lyuinge / then for to cum to the persons barne / and there cōmyt ydolitre in mayntenynge his ambicion /



commaundment.

pride/and bestly lyuinge. Nobyl statis were  
better to hunte the bull here/ hert oz ony othe  
re thyng lyke intendinge to suckure the po  
we with the mette/ thē to here sere Ihon sin  
gyl sowle stombel a payer of mattēs in latē/  
flynge holy water/ curse holy bzede/ and to  
play a caste kyke yack an napes in a foles cot  
te. But I wold God all men were as redy to  
do/ to folowe and here the worde of God/  
which is very Christ Iesue/ accorpyng to  
Godis comaundement and owze Princes/  
as they er to do/ folowe and here the word of  
Antichrist which is the deuyll himselffe/ cō  
maundyd by the Lord of the worde and sone  
of perdicion. And ye shal knowe this day oz  
dinyd for a godly polisy/ is nowē vsyd to  
the grett dishonoze of God/ so that it were  
better to be vsyd neuer a dell/ ye not to be had  
in remembraunce/ wherby men myght wor  
ke/ then to vse it as they do for the most par  
te. Nowe the worde of God is not purly &  
sincerly towght/ but in fewe placis/ noz can  
not be truly towght it is so snarlyd by popy  
sche losels/ and with theyze popysche ceremo  
nys/ Nowe meny men and women for lake  
of good techyngē do pzeare thez selues moz  
for to be sene then to lerne/ thoyngē themselfe

The body  
of Christ is  
mad the bo  
dy of an ges  
lott for la  
ke of true  
techyngē.

## The folowth

ues in the holy cōgregacion moze lykere be-  
 neriall persons thene true mēbers of Christ/  
 and makytt moze lykere a fayer and pzay fo-  
 re the deuell then a body sekynge the glozy  
 of theyze hede Christ Iesus/ & suppose that so  
 disgysyd to halowe the sabot day/ folowin-  
 ge popysch pzeftod/ & Iydis pzytis which  
 inwardly deturpede/ sanctify that day moze  
 by outwercd garmentis folis cattis and co-  
 kis comes/ then by true doctryne. And thus  
 if men wold well marke the effecte of owze  
 sabot day and the mysuses ther of I trust the  
 mokis of sophysrians shuld banisch cleue a  
 bay which hath scateryd the worlde full of  
 iudaycall opiniuns/ which say that the cere-  
 mony of this cōmaundement must be abro-  
 gate which ceremony they call in theyze ton-  
 ge the taracion of the. vii. day/ but that thyn-  
 ge which is morall/ that is that thynge which  
 pertaynd to theyre maners do remaine styll  
 to vs/ and that is the obseruacion of on day/  
 which day they only chonge in the contume-  
 ly of Iuys. But you haue herd what profyt  
 cum by such a doctryne. For they cleuyng  
 only to theyre constitucion and decreesse/ as  
 the Iuys to the barke of the lawe/ that is the  
 letter hath & do dishonore God moze a. M.

Markethe  
 godly sprite  
 of owze scol-  
 le mene.



commaundment.

tymes thene the Iuys dyd/ in bryngynge the  
sabat day/ that is in causynge meny to er fro  
the true fayth of owre sauyur Christ Iesue/  
nether respectynge the frutfulness & profy-  
te of the same towardis owre naybours and  
othere creaturs laboryng for vs/ nor it the  
effecte there of as I shewd befoze/ in resay-  
nyng the true worde of God.

¶ Here ende the. iij. commaundemen-  
tis contaynyd in the fyrst tabyll/ & they pre-  
scribte after what maner we owght to be ha-  
ue owr selues towardes God/ which well mer-  
ityd do utterly condempne vs and dzeue vs  
to seke helpe of Christ only which is the en-  
de of the lawe/ that is of owre iustifica-  
cion/ ryghtwysnes and saluaciō/

to whom be all honoze and  
glozy as it haue byne  
is/ and shalbe no-  
we and euer.

M M E R.

The fyfthe  
The fyfthe cōmaundement.

Honoꝛ thy fathere and mothere.

**I**n thes cōmaundementis pꝛecedynge is declaryd the obedience and honoꝛe/ the fare and loue that we must bere towerdis God and his gloꝛyus name/ and to his minyſters which er ordynyd of him ( as I showede you befoze in the.iiij.cōmaundement) to the coſeruacion of theſame. which er not ordynyd to reſpecte & rule theyꝝ proper howſolde only/ and to ſe it inſtrute and to wight accoꝛdyng to Godes lawe/ but cheſly they muſt inſpecte the vniuerſall cherche of God ouere which they be inſtitute/ he- diſ/duchis and buſhops/ euer aduertysyng that thyng to bedone which is to the gloꝛy of his name. This don he adde particulere cōmaundementis which alſo we er bownde to kepe. Therfoꝛ in as mych we er bownde to ſere and loue God we may not neglechte owꝛe parentis/ oꝛ offende them in ony thyng/ but we muſt fare and woꝛſhope them/ we muſt obay them vnder the wyll of owꝛe Loꝛde/ we muſt ſtody to pacyfy & cūtente them/ in all māner of thyngis that owꝛe woꝛkis may do them good/ and to they that do thus

Prouer. i.  
Leuit. 19.



### commaundment.

a benediction is addyd/ that is/ to leue longe  
a pon thys erthe/ to haue the benediction of  
wozldly thynges a pone erthe. The which  
promysse declare howe acceptabyll the obe-  
dience of owze parentis is to God/ also that  
it myght moue and stere owze slugysnes to  
be redy to this obedience/ ye and to loke for  
malediccion if we do the contrary. And ye  
shal not this comaundement is a particulere  
comaundement for the carnall father & sone/  
and by nomens can suffere an allegozy or po-  
pysche morall. Not withstandinge meny (ac-  
cording to theyr qualytes) do rowle in theyr  
allegozyz/ but to say the trothe/ in allegaciōs  
popisticall/ bpholdyng by theyr sophysical  
sciencis by false colers of hypocrisy the hore  
of Babylon the venemyssse dragone/ a genst  
whom they haue swozne the contrary owze  
most nobyll Prince commaundinge. When  
they haue declaryd the duty of the fathere &  
carnall son and showe howe euery father is  
not only bound to byngge vpe his soone af-  
ter an honeste carnal māner/ but also after a  
goodly māner/ then they adde lyke true cole-  
rers of antichrist/ howe all men owt to obay  
also by this comaundementis theyr spiritall  
fathers/ contwyinge themselves as bedis &

## The fyfthe

**Spirituals** no minyſters as geuers of grace and not as  
 theſe er of reſayuers / the popps angelis / and not apo-  
 the Dope / ſtels ſente by theyze hedde **G**odis tru miny-  
 true miny- ſter / as theyr one wordis do teſtify / They  
 ſters er of ſay all mene generally be bownde to obay  
 owze kyn- them &c. as the carnall ſone is his father /  
 gr. there is no mane cane deny but that owze  
 Prince is a mortall man / therfore as it a pe-  
 re by theyze wordis he is bownde to obay  
 buſhops / and ſere yhon ſingyll ſoule / by cau-  
 ſe they be ſpiritall fathers / you that haue  
 fayth iuge thes wordis well / I confeſſe all  
 chriſtenne men to be ſpirituall / and cheſly  
 owze Prince in his vocaciō. For all perſons  
 electe er moſt ſpiritall in vocaciō / owze prin-  
 ce truly is one electe / therfor he is moſte ſpi-  
 ritall in vocaciō. This is pzeuyd by the wor-  
 des of Chriſt ſaynge. The ſhepe which the fa-  
 there haue goue me in my handes no man  
 can take them a way from me / that is / the  
 electe perſons no deuell oz worldly thyng  
 cane lett them from the true reſayuyng  
 of my worde / by whych they ſhalbe made the  
 chyldrene of **G**ode / in teſtimony of his na-  
 me and vertwe / And owze Prince (as it a pe-  
 re by his fruitis) is not only knowe electe by  
 thys manner of callynge but alſe by his me-  
 moracione.

**By vocaciō**  
 we be al ſpi-  
 ritall mem-  
 bers / but  
 not fathers  
**Ghon. 10.**

**Ghon. 1.**  
 No mane is  
 a ſone owz  
 Prince by  
 memoracione.



# commaundment.

mystracion and dignyte/ as it a pere by thes  
 wordis wyttyn in the boke of wysdam/  
 whare is sayd/ Wysdam is better then stren-  
 keth corpozall/ and a prouydent man is bet-  
 ter then a stronge mane. Therfor O ye kyn-  
 gis here and vnderstande/ lerne o ye Iugis  
 of the herth/ geue are you that rule multitu-  
 dis/ and ere sustaynyd by the pepyll of na-  
 tions/ for powre is geuen to you of Gode  
 goodnes & vertue of the all myghty/ which  
 shal proue your artis and iuge your thowgh-  
 tis &c. Owze Prince therfor electe we may  
 well affirme him to be most spiritall in voca-  
 tion/ Then why do they exclude him/ myth  
 othere of his electe persons & subiectis from  
 theyze spiritall nomination. If there be no  
 bushope oz shuldb be but such as owze Prin-  
 ce do admytt why do they members clayme  
 syngularite a boue theyze Kyng which is  
 theyz hed vnder Chyriste/ which in all thyn-  
 gis cane soffere no syngularite but al that he  
 do/thynke oz speke is for the welth of the ho-  
 le body/ that is the holle comunallte/ whos  
 office is includyd in the thyzde comaundmēt  
 as I shoue befoze. And ye shal not that they  
 er not only bowlde to name themselves spi-  
 ritall but also they augmente this theyz spiri-

why do mē-  
 bers extol  
 le them sel-  
 ues a boue  
 theyz hede.

## The byfste

tuallte with a fatherhede/ whan Chriſt wyl  
that we ſhuld knowelege non but only the  
ſpirituall fathere in heuen/ which can ſaue &  
dampene vs/ & whan Chriſte do call al thoſe  
which do fulfyll this heuenly fathers wyl/  
They be his mothere/ ſone & brothere. Therefoz theye  
no fathers nomination be no mens can betwix/ excepte  
out of othe it be foz peruers doctrine/ oꝛ by theye on chyl  
re mā's chyl dze which ſytt by othere mens feyze/ wher-  
drene. foz lett it be wyppyd owt of the Lordis ſede/  
foz the Lorde can ſoffere no ſych ſede in his  
berne.

Alſo ye ſhalle nott that euery man is  
bownd to brynge bp his chyl drene in lernyn  
of ſum good doctryne wherby they may knowe  
we God/ & with ſum manuall worke oꝛ occu-  
pacion/ wherby they may gett theye lyuyn-  
ge with the ſwett of theyre face. And by cau-  
ſe euery maſter owt to brynge bp theyre chyl-  
dren accordynge to the fathers wyl/ therfoz  
in this cōmaundement is the maſter bownd  
to inſtrute his diſcipyl oꝛ ſeruante well/ and  
accordynge to Godis cōmaundemēte/ whos  
duty is ſhowd in meny placis of ſcripture.

Timo. 2.  
Colo. 4.  
1 Petri. 2.

The. vi. cōmaundment.



commaundment.

**Thow shal not slee.**

**T**hat is/ in as mych God owtte to be  
louyd and farrd of vs/lett vs horste no  
man by ony manere of mens/ noz it oppres-  
se ony mane by violence / lett vs do noman  
yngerly oz wzonge/ but let vs be al ways/ re-  
dy te showe benyuolence to all men / bothe  
feyndis and ennymes/lett vs stody to plesse  
bothe/iff they be yn ony necessyte.

Thys comaundment wyl also that myny-  
sters of the worde/ must not folowe false doc-  
trine in kyllyng men a sowle/ by theyze be-  
risy/ and in sleynge the body for tellynge tru-  
the.

**The. viij. comaundemente.**

**Thow shall do no fornicacion.**

**T**his commaundemente wyl that they  
which wyl fere and loue God/ must so-  
order themselues/ that they lyue chaste and  
continent all the days of theyze lyffe. Also  
by cause byrgynyte is a singulere gyfte of  
God/ lett euery man marke what is geuen **Jaco. x.**  
to him. For they which take not this worde/  
that is/ haue not the geste of chastyte/ they

**E**

### The seventh

haue a remedy offeride of God for the impu-  
 rite of theyze fleſhe/ and they that do not uſe  
 that remedy reſyſte God and reſyſte his or-  
 dināce. Noz lett no man ſay (as many do no-  
 we a days) to haue powze to do all thyngis  
 helpyd by the hāde of God/ For the helpe of  
 God is not preſent but only to them which  
 walke in his ways/ that is/ in his vocacion/  
 from which theſe hypocritis do indeuer to  
 drawe themſelues/ agenſt the wyll of God/  
 In this peuyſnes and preſumpcion lett not  
 them loke for God to be a helper/ but lett  
 them rethere remembere/ his ſaynge/ thou  
 ſhalte not tempte they lord God. This tru-  
 ly is to tempte God/ to indeuer and excerſys  
 agenſt nature/ which is geuen to vs of him/  
 ye & ſo to diſpyſſe his preſente geſtes. Thys  
 godly geſte of nature the popyſche ſorte do  
 not only diſpyſe/ in miſuſynge themſelues  
 agaynſte all nature abominabyll to ſpecke/  
 but alſo the loſels er bowlde to call matri-  
 mony a polucion which God whas worthy  
 to inſtitute/ which he dyd prouowſe hono-  
 rabyll to all men/ which owz ſauyure Chriſt  
 dyd ſanctify by his preſence/ garniſſyng the  
 ſame with his fyrſte miracle/ but with moſt  
 ſotell ſtatutis/ rulis/ and decreſe/ they do ex-

Math. 3.  
 Nott what  
 it is to tem-  
 pte God.

Gene. 2.  
 Hon. 2.



# commāndment.

toll euery zelycall bowe / and progression / Men &c  
 shuld say euery celycall bowe & profeschion. more the  
 As though they? scalde bowe wor not one / pes ozd  
 and birginyte a nothere / They call theyze cis then  
 stald bows / agelical vertws / doynge great des  
 tignery to the angellis of God / to the which  
 they compare lassuuous parsons / adulteres  
 and sum thyng moze worssse and stinkyng.  
 And truly we nede not to rehersse moze to  
 kyns / where the thyng selfe is manifeste /  
 we shall se truly by what grett and horribyll  
 payns the lord shall reuenge thys arrogans  
 and contempte of his gyftis. By this com-  
 maundemēt also euery man is bownd to ha-  
 ue and vse his wyffe soberly / and gentilly /  
 & the wyffe lykewyse the man / further moze  
 to that they shall admytt nothyng contrary  
 to the honeste and temperance of matrimo-  
 ny / & so doynge / they shall knowe at the laste  
 to mary in the Lord.

## The. viij. cōmaundement.

### Thow shalt do no thefte.

**W**hych must thus be vnderstāde / whan  
 truly we owte to fare and loue Gode /  
 lett vs desayue no man othere be crafte oz  
 E. ij.

### The eyght

fraude/ nor lett vs not take a way by hande  
and byoleuce that which pertayne to hym/  
nor we may not cōpasse any man in bergōs  
& cūnauntis/ sellynge a more hyere pryce oz  
in baynge a more bylde pryce of thos which  
knowe th not the valure of thigis/ oz by any  
othere acte & crafte by which we do lay owz  
hadis in other mens goodis. But if the fare  
and loue of God be in vs/ we wyll indeuce  
more with all owz powze to helpe both owz  
fryndis and foes/ as much as ly in vs bothe  
by counsell and helpe in bpholdynge & may-  
tynnyng the yze bodys and goodis/ ye and  
rethere to minysch owz on goodis then to ta-  
ke a way a nothere mans/ not only that/ but  
if they were oppzest by the misfortune of  
thyngis/ we were bound to cōmunicat & im-  
parte owze goodis to the sustentaciō of theyz  
necessytes/ and to the alleuyacion of theyze  
nede by owze plentuousnes. Lett all chzistene  
men respecte to this cōmaundement in hel-  
pyng the powze membzis of Chzistis body  
to the powze threshers of the Lordis corne/  
to the powze creaturs which lake theyr natu-  
rall lymbyz/ and no more to bphold by obla-  
cions the grett ydolis of this worlde/ that is  
Antichzist with his pzeftode/ and all theyz

Matth. 10.  
Gesa. 58.



Commaundment.

grett godis / lett them no moze hepe Anty- Roma.1.  
chzistis boze / noz hyt is secte for all theyre 2. Cor.8.  
gay mockis / but minister to Chzist and his Ephe.4.  
true floke as Chzist do comaund promisyng  
ge a rewarde to al thos that geue a cope of  
water to the leste of his ministers / and disci  
pilis for his names sake.

The. ix. commaundement.

Thou shalt beare no false witnesse.

That is / whan thou owtis to fare and  
loue God se that thou dust oppresse no  
man by false accusation / noz thou shalt not  
minysse no mans fame / by yll wordis / and  
raylynges / noz thou shalt not geue thy aers  
to such brawlers / noz thou shalte not suspecte  
oz iouge ony man to the worste parte / oz in  
the worste sence / but if there be ony fare & lo  
ue in vs we owte allways to thynke the be  
ste / and to speke honozably of euery man / &  
to bere the weaknes of euery man / as egall  
as is possibyl to the honoz of gode and fra  
ternall cherite in concernyng thynges par  
ticulere which partayne to human affectiōs  
and workis.

And ye shall notte that all thos which bp.

E. ij.

The tenth  
hold antichriste and his sectes whicher parti-  
culere and belymasters / geue false wytnesse  
agaynste the true body of Christ / in mainti-  
nyng the body of an harlotte / that is / the  
secte of the hoze of Babylone.

The .x. comaundement.

Thou shalt not couyt they ney-  
ghbours house / thou shalt not  
deseyze his wyfe / nor seruaunt /  
nor handmayd / nor ore / nor alle  
nor nothyng that is his.

**W**herby our Lord do teche vs which  
owt to loue and fere / that we may  
not couyt a mans wyfe / famele / possessiōs  
oz any thyng els. By the which resone he  
do much moze forbyd that we do not intēde /  
by any fraud sotylte oz crafte / ye all thowgh  
it be vnder the pretence of honeste / by the  
which we shall cause the wyfe to forsake he-  
re husbane / oz take the seruaunte from the  
handis of the master / oz take by vyolēce any  
perte of his goodis. But if ther be any loue  
and fare of God in vs we owt moze to no-  
risch the loue of the man and wyfe / cōsellin-  
ge every man to kepe his one wyfe and the



commaundment.

wyse here man/and to exhorzte seruauntis to  
do theyr duty to theyre masters/with reuerē  
ce/ & to defend euery mans ryghte as much  
as lyth in vs.

That truly we er for bydyne to couyt a no  
there mā goodis thuse may be takyne/that  
euery man owyt to vse him selfe to his ney  
ghboure accor dyne to the vocaciō of his offi  
ce and state/ he truly couyt a nother mans  
good which wyll not execute & do thos thyn  
gis which he is bound to do accor dyne to Not who  
is couytus  
the geste of his callinge.

By this reason also the pepyll owyt to ha  
ue in mende theyre kyngis & pzincis/ maye  
stis & othere rulers/ and to suffere theyre do  
minacion by a quiette mend/ to obay theyre  
laws and cōmaundementis and to flake in  
nothyng which is not contrary to Godis cō  
maundement. Ngen they must sustayn the  
cure and charge of theyre pepyll/restoze the  
ryght/conserue publyke pece and tranquily  
te/they must be in helpe to good/ refrayners  
to the yll doers and so minister all thyng/  
as men beyng all ways redy to geue foze  
theyr office an answere to God the hy kyn  
ge and iuge.

The office  
of duck is &  
lordis.

Bythops and ministers of cherches lyue

¶ iiij.

## The tenth

**The office** ly lett them laboze and ply faythfully in the  
**of byshops** ministracion of the worde/ noz lett them not  
 defyle the doctryne of helthe/ but lett them  
 geue the pure and syncre doctryn of God/  
 and instructe men not only by doctryne but  
 also by exampel of lyfe/ & so to geue inspectiō  
 to theyr thype / as good thypers to theyre  
 thype/ Agene the pepyll must knowe them  
 for massengers and apostels of God/ and to  
 geue them that honoze that the lord wyl they  
 to haue/ and geue them thos thyngis which  
 er necessary to the sustentacion of theyr lyfe.

**A byshope**  
**owt to haue**  
**no more**  
**but met dū**  
**ke & clothe.**  
**1. Timo. 4.**

**The office** Lett parentis take theyre chyldzen as cō-  
**of parēces.** mitted to thez of the Lorde/ to be nozysshyd/  
 taught & rulyde/ noz lett not them bere they  
 re mendis by onkendnes and strayt gouer-  
 naūce and turne themselues from them/ but  
 with lenyte ād gentylnes/ and as it pertayn  
 to theyr persons/ lett them amplecte and con-  
 forte them. Junyvers shall reuerently accepte  
 old age/ as God wyll it to be honozyd. Olde  
 men also shall moderate by theyr wyll & pro-  
 uidece the imbesilyte of youth/ & in that che-  
 fly/ wher in they thyne & haue knowlege by  
 vse of thyngis/ not troblynge them by herd  
 and clameurs reproues/ but tēporynge theyr  
 seueryte with all gentylnes/ and fauere. Ser.

**Youth age.**



### commaundment.

Mauntes shall geue them selues as cōcernyng  
ge theyr office besy and obaynge theyr ma- **Servantes**  
sters / not seruyng to the eye / but with the  
herte / as geuyng theyre seruyes to God.

Masters also may not be curious and in- **Masters**  
tractabyl agaynst theyre seruañtis / they shal  
not bere them with much asperyte / ne take  
thē cōtumelyusly / but rethere knowlege they  
to be theyre brotheren / and seruauntis vnder  
thesame Lorde which is in heuē / whom they  
owte to loue and soffere in al manswetnesse.  
To this maner lett euery mane repute what  
he owthe to his neybour in his order and  
place / and that he owe lett hym geue.

We haue the holle lawe explicatt in. x. cō-  
maundementes / by the whych we er suffi-  
ciently instructe of all thos thyngis / which  
the lorde do othere require of vs / or forbyde  
to be done / as well towerdis him selfe / as  
owze nayghbours. Truly it is esy to persay-  
ue to what ende all thyngis do intende / tru-  
ly to teche cherite.

But fyrste we er instructe that we shulde  
fare / loue & worzhope God / and haue confi-  
dence only in him / that we shuld call and se-  
ke him / and shold expecte and lokefor all thin-  
ges of him and shuld put owz hope only in

The tenth

him/ shuld reſte in him/ which is the ſum of  
the fyrſte tabyll / by which we er inſtrute ou  
ly to goodlynes and pyete.

Forðere moze we haue cheryte with owz  
neyghbours for godis ſake/ ſo doyng with  
all men as we wold be done to/ which is the  
hede of the.ij.tabyll. And thuſe it apere that  
the obſeruacion of the cōmaundementis is/  
to loue only God and owz neyghboure/ and  
be lyuyth moſt beſt & holyeſt which as mych  
as is poſſibyll do not lyue and ſtody to him  
ſelfe/ to his proper lukere and proſpyth/ and a  
gene there is non that lyuyth moze woꝛſe &  
wꝛethede thē he which ſtody only to his pro  
per luckere/ ſeke and thynke only is one pro  
ſpyth.

**A**nd ye ſhall nott that the lawe do not  
forbyd only owtwerd werkis but alſo  
the in werde affectiōs & thowgh of the herte.  
Ther be meny which do ordere theyr eyes/  
fytte/hādis and all partis of the body/ in ſum  
obſeruacion of the lawe/ but in the menſon  
they holde theyr hertis fare from all obediē  
ce/ they thynke themſelues goodwoꝛkers/  
if they haue diſſimulyde craftyly befoze men  
which befoze God they boze in theyr hertis/  
They here/ thou ſhalt not ſlee/ do fornicaciō/



commaundment.

oz stell / they do not drawe theyre sword /  
they do not myre themselves with harlottis  
they do not lay theyr handis an other mens  
godis. All this is wel / but they bze the strives  
with all theyz hertis / they burne in veneriall  
desyrs / they spy the goodis of allmene with  
schoymische eyes / and dewouere all by court  
tuousnes . Nowe they lackyd the chesyste  
poynte of the lawe / Agaynst thes Paulle  
do strongly cry / affirmynge the lawe to be  
spirituall / that is / which requiryth the hole  
mynde / the hole sowle / and hollwyl obedien  
te / and whan we say this to be the sum of the  
lawe we bynge no nwe interpzetacion / but  
folowe Chziste the best interpzeter of the la-  
we / which dyd adde nothyng to the lawe  
but only cleryt obscuryd by the lps of phari-  
seys / and cozrupte by theyr sower dow. Lyke  
wyce as the vertue of his worde / the spyte  
of his mowthe doth nowe also reproue An-  
tichzist and his secte which rejoyssse onely in  
theyze workis / thynkyng themselves moze  
holy the othere by caus they haue such harde  
rules & orders / ceremonys wous that no chzi-  
sten man can ber oz soffere . To whom was  
thes wordis spokynne loue youre ennymys /  
do wel to them which hate you / pray for they

Roma. 8.

Mat. 5.

# The tenth

which persecute you / that ye may be the chyldren of the heuenly fathere / Who shalbe nowe the chyliden of the heuenly fathere? The Pope and hys angels / Monks & Chanons / freys and herityke &c. Then er we well at aes if the powle thorne marchantis shuld be only the sons of God / if they shuld call God only theyr fathers : Therfor the word of God do proue them ouely the sons of the deuell / which do caste a way so lightly the cōmoune youke of the chylde of Gode. But here theyre drowsy dzeme / Owze lyfe were to herd for Christen men / As though they culd make a thyng moze herder then to loue God with all the hert / mend & strenght / And a boue thys there is nothyng / that can be thowght spoke or done / which no man can perfozme & fulfyll (as I sayd befoze) in thys lyfe / Owze ymbecillite is nott abyll to perfozme the lest yotte of the lawe / It is the Lord in whom we do vertue / he geuet that he cōmaunde / and cōmaund that he wyllyth / Christians to be vnder the lawe of grace / is not of pzesumpcion to walke with out a lawe / but to be ingyffyd in Christe by whos grace we be deliuerd from the malediction of the lawe / and by whos spyght

The fyfthe  
cōmaunde  
mēte is her  
dere the all  
religiōs pa  
pistick

Roma.9.  
Exod.33.

We fulfyll  
the lawe on  
ly by Chris  
te.



**commaundment.**

e haue the lawe wrytten in owar hertis.  
herfor in all thyngis/ lett vs respecte the  
ende of the lawe that is Jesu Christ/ which  
made vs of naught/ and losse/ restoryd  
vs agene to the heuenly fathere by  
pyse of his pzeious blude/ to  
the whych fathere/ sone/ &  
holy cofortere be pray-  
ce honoz & glozy/  
as it hath byn is  
& shalbe for  
euer and  
euer.

**A M E N.**

**¶** Every planttacion which my heuenly  
fathere hath not planttyd/ shalbe plucte by  
by the rotte. **John. 15.**

**¶** Printyde at Basyl by me Theophyll  
Emlos/ vndere the sygne of  
sente Peters key.